

AN
ENQUIRY
INTO THE
OPINIONS
OF THE
CHRISTIAN WRITERS
Of the three first CENTURIES

CONCERNING

The PERSON of *JESUS CHRIST*;

By GILBERT WAKEFIELD, B. A.
Late FELLOW of *JESUS-COLLEGE*, CAMBRIDGE. *K*

VOL. I.

Αι τις ισχυται προς τα υγια ιερα, προς τωτον ο ραδου ιην
υγιαι λογοι, δι' ο μετακινουσι τις αυτου. Τωτον εστι παρ
του ιηου γινται δυναμι, ετι παρ του το δδωσιντο
αυτουμα' αλλ' οτω αναχθαι αυτουμα, ης ετι χησται
τις αυτ' δε λογο; *ARRIAN.*

Χησται οτ ιασει τις τιμας της του πολλου αυτουμα, της
αλαδου οκτου, τιμασται το αυτ' δε πα δυναμι βολ
τησ' αυ, και ζω, και αυτου αυτουμα, αυτουμα.

PLATO.

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OF THE CHURCH OF ENGLAND
CHRISTIAN WRITERS

THE PERSONNEL OFFICE

By GILBERT FIELD, F. A.
Jas. Smith



11

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TO
THE RIGHT REVEREND
RICHARD,
LORD BISHOP OF
LLANDAFF,
AS A TESTIMONY
OF RESPECT
FOR HIS VARIOUS ERUDITION,
HIS LIBERALITY OF SPIRIT,
HIS COMPREHENSIVE VIEWS OF
CIVIL POLITY,
AND HIS ZEAL FOR THE WELFARE
OF THE CHURCH:
THIS VOLUME
IS INSCRIBED
BY THE AUTHOR.

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P R E F A C E.

THE Divinity of *Christ* and the Doctrine of a *Trinity* in *Unity* are Points which have been discussed by such a Multiplicity of able Authors, that a fresh Enquiry at this Day into such a hacknied and antiquated Subject will appear to some a presumptuous, and to others, a most unnecessary Undertaking. But there are Considerations, which, duly attended to, cannot fail to lead the judicious Observer of human

Manners to a very different Conclusion in this Respect.

Truth, we must allow, stands not so good a Chance for an equitable Hearing, when a Proposition constitutes an important Article of an established System of Religion, and is publicly professed by large Bodies of Men, initiated from their Infancy in confined Habits of Belief, and afterwards enlisting themselves in the Service of a Creed, unexamined and little understood, as we all know, by the Majority of Candidates for the Ministry.

Besides, it must be confessed, that these capital Questions of *Theology*,

venaticus, ex quo
Tempore cervinam pellem lacrauit in aula,
Militat in silvis catulus. Hor.

guarded

guarded as they were at the *Æra* of *Protestantism*, when religious Liberty first dawned on the *Western* World, by an inveterate Character of mysterious and awful Sanctity, which it would have been Profanation to dispute ; were of Course implicitly admitted by our Reformers, as the genuine Doctrines of the Scriptures.

Nor is every Subject always clear, beyond a Necessity of further Investigation, in Proportion to the Number of Writers, who have exercised themselves upon it. Why then may not this also be susceptible of additional Illustration? Whatever some may be pleased to imagine, whose Views are as circumscribed as their Knowledge,---who acquiesce

with modest Indolence in the Conclusions of other Men; much still remains to be done towards a complete Interpretation of the Scriptures, by ascertaining the exact Value of oriental *Phraseology*, extremely different from the Language of these Times and this Quarter of the Globe.

Such are the Considerations, which fully justify an Attempt to reflect new Light upon these interesting Questions.

The Scheme of Interpretation adopted through the *two first Chapters* of the following Work, has been successfully pursued by some excellent Writers of our own Times: and it would argue great Inattention and Want of Candour not to particularize

larize on this Occasion the Name of
LINDSEY.

What we most earnestly desire is
an attentive and a dispassionate Exa-
mination of our Arguments; an Ear,
vacant to the Voice of Truth; a
Heart, *swept and garnished* for her
Reception. A prejudiced Condem-
nation of any Cause is a Conduct
unspeakably dishonourable to a rea-
sonable Creature; and should seem
to imply some Suspicion of the In-
tegrity of our own Tenets. And
alas! it is much to be regretted,

*Quod superest, vacuas aures mihi, Memmiade, et se-
demtum à curis adhibe vocem ad rationem:
Ne mea dona, tibi studio disposita fideli,
Intellectu prius quam sint, contempta relinquant.*

Lucr.

*Inauditum si damnet, præter invidiam iniquitatis, etiam
suspicionem mereretur alicujus conscientia, nolentes audire,
quod auditum dammare non possint.* Tertull.

that

that even in these liberal and enlightened Times, an Author, whose Modes of thinking are unpopular, finds it extremely difficult to insinuate himself by any Means into the Notice of the Public. But these Difficulties, which Time only can remove,* are aggravated in my Case by another Disadvantage. An unprincipled Writer, now pretty well known, who dictates to the Public from the Tribunal of the *Monthly Review*, and, by the Courtesy of modern Indolence, styles himself a *Critic*; dull with Credit, and malevolent with Impunity; persecutes my Labours with unrelenting Fury. His Malice, however, as any Reader

* Truth is called by one of the Ancients *Χρῆσις Συνοχῆς*:
the Daughter of Time.

of Discernment must immediately discover, is happily counteracted by two inseparable Antidotes --- Ignorance and Effrontery :

— — — *quorum non est ut copia major
A Jove donari possit.*

It were not possible indeed for Imagination to conceive any Thing more contemptible than such an Adversary ;* if the Journal, in which this Hireling is permitted to pour out his Calumny, had not acquired a Degree of Reputation, that communicates a Portion of Influence to every Thing contained in it. To deny my Suffrage to the general

* Όπως γὰρ αἱ μυρία, οὕτω καὶ ἡλικίᾳ προσηλγῶνται καὶ ἐφίπτασθαι
δι' αὐτῶν γὰρ μυρία τῶν ἀνθρώπων παύει, ἡ δὲ μικρὸν ὄντων αὐτῶν μὴ
ἐκτρέφει ὅμως, ἢ μὴ ποιεῖται, ἢ μὴ πρὸς τὸ ἀγαθὸν τῶν μὴ
πολλῶν καλῶν ἢ πειθομένων, τοῦ δὲ μικροῦ ζῆλου ἐπιλαμ-
βάνει, καὶ καταπαύει αὐτοὺς ὡς ἀνθρώπων καὶ ἀδικῶν
ἐκτρέφει. Just. Mart.

Merit

Merit of the *Monthly Review*, notwithstanding the frequent Intermixture of Papers, which betray gross Ignorance and the most culpable Partiality, would not only be inconsistent with Sincerity, but would do Violence to my Feelings; when I have Reason to think, that three of my Friends, all of them greatly accomplished, and one eminently learned, condescend occasionally to unite in that Association. Besides this, the Gentleman, who now acquits himself with the greatest Applause in the most difficult Department of this Journal, was appointed by my Recommendation: and what is still stranger, I MYSELF was once offered the Conduct of the *mathematical*

tical Province; for which I thought myself as competent as some of the Rest seem to be to their respective Provinces: i. e. as ill qualified as possible.

But I am able to support myself against this Torrent of Abuse, not only from the Impotence of the Calumniator, but from the kind Opinions of Men, distinguished by their Worth and Learning, who applaud my Industry and instigate my Researches. Let the *Viper* then still continue to exercise his Tongue; venomous indeed, but smarting at the same Time under it's own Malice;

— — — *fragili quarens illidere dentem,*
Offendet solido.

By keeping these Sheets longer under my Inspection, the Performance

mance might have been rendered more complete, but without the Addition of any very material Improvements. If the more essential Points be upon the whole sufficiently established, subordinate Imperfections will signify but little: and it seems to me to be the Duty of those, who think the Result of their Enquiries calculated for the Benefit of Mankind, to be urgent in the Communication of it, from a Consciousness of their Mortality. The chief Impediment, to a Prosecution of these laudable Pursuits is the Want of Encouragement from the Community to this Part of

Τὸν δὲ ἀγῶνα γὰρ οἷα

Βίος, ἔστιν ἀνθρώπων

Οὐδὲν δὲ κινεῖται

Καὶ, ὅταν λυθῇται.

Anac.

Knowledge :

Knowledge: a selfish Consideration, indeed, but of some Moment, when there is no Superfluity of Wealth, which may be usefully appropriated to these Services. This Neglect must repress in such Circumstances the most active Spirit of Enquiry.*

The Remainder of this Work, which will probably extend to *two* Volumes more, is intended to exhibit the Opinions of the *Christian* Writers of the *second* and *third* Centuries, upon the Subject of our Lord's *personal Character*; accompanied by an Account of the *Heresies* in the *Church* to the End of that Period of Time.

* *Nos tamen hoc agimus, tenuique in pulvere sulcos*

Ducimus, et litus sterili versamus aratro.

Juv.

I per-

Knowledge: a little Consideration, indeed, but of some Moment. I perceive, that I have taken no Notice in this Enquiry of that important Text Matt. xix. 17. I therefore, beg Leave to refer my Readers to some Observations upon it in my *Commentary on St. Matthew*. The Remainder of this Volume which will probably extend to two Volumes more, *Bromate, near Nottingham*,
 January 4. 1784.
 24 OCT 62
 Writers of the third Century, upon the subject of our Lord's personal Character; accompanied by an Account of the History in the Church to the End of that Period of Time.

-lip A

**A dispassionate and affectionate
Address to the CLERGY of the
CHURCH of ENGLAND.**

Παρακαλω δι υμας, αδελφαι, αυχαιοι τε λογον της παρακλησεως.
Heb. xlii. 22.

Men and Brethren :

SUFFER one of your own Number
to offer a few Words of Exhortation
upon a most important Subject, insepa-
rably connected with your present Peace
and eternal Welfare.

The Promotion of true Religion, ac-
cording to the *sincere* Gospel of *Jesus*
Christ is the sole End of our Profession.
To the Execution of this Object, we
stand engaged by a most express and so-
lemn Declaration before God and the

VOL. I.

b

People

People at our Entrance into the Ministry: this God and the People will require at our Hands. Our Obligations are more strict and numerous, than those of other Men. We are less exposed to the Distraction of secular Concerns: our Time is appropriated to the Study and the Services of Religion: the Course of our Education has furnished us with that preparatory Knowledge, which will enable us to examine the Scriptures and to form our Judgement upon the Dictates of Revelation with Confidence and Security: and we are favoured with Opportunities of communicating with Authority, the Truths, which we discover, to our Fellow-Citizens. If we refuse to profit by these Advantages—if we disregard these accumulated Obligations—if we misemploy our Talent—if we surrender our Rights—how inexcusable will our Conduct be! how grievous our Condemnation!

Ye

Ye must be sensible, that even in this enlightened Age and this Land of Liberty, many Obstacles still present themselves in Opposition to a free Propagation of Gospel-Truth. The *Enemy* of our Faith has alas! been busily employed in counteracting the Labours of the *good Husbandman*, since the first Sowing of the *Seed*. During the Lives of the *Apostles* themselves, Men of *corrupt Minds* had appeared, who adulterated the Simplicity of the Word by a base Mixture of vain Science and false Philosophy: the Spirit of Antichrist began already to actuate the Body of the *Church*.^a If the Gospel was so perverted at that Period, it were unreasonable to expect a more pure Profession of it amongst *Christians*, when they were deprived of the living Voice and the authoritative Example of the *Apostles*.

Every Lover of *evangelical* Purity must contemplate this early Dissemination of

^a Col. ii. 8. 1 John ii. 18.

Error with Sentiments of infinite Regret: for who so capable of adjusting the Sense and enlightening the Obscurities of the *apostolic* Writings, as those Men, who had lived and conversed with the Authors of them? Of all the Contemporaries of the *Apostles*, whose Works have come down uncorrupted to our Age, one alone can be justly thought to have acquitted himself, so as not to disgrace the Friend and Companion of the Disciples of our Lord. Some Blemishes, which have deservedly excluded it from the *Canon* of the Scriptures, deform even his admired and excellent *Epistle*. With Respect to the Rest and their immediate Successors, the unprejudiced Examiner of their Remains will find their Notions of Revelation so involved in Mysticism, their Interpretations of Scripture so puerile, their Applications of the *Old Testament* to the Transactions of the Gospel so excessively fantastical and

Clement Romanus,

groundless,

groundless, their Learning and Abilities so slender, their Credulity so enormous, and the Authenticity of some of their Works so questionable; that he will not choose, I presume, to appeal from the Gospels to their Decisions, and to receive through their Hands the Doctrines of Revelation. Should he extend his Researches to the succeeding *Fathers* of the *Church*; in Addition to the numerous Defects of their Predecessors, he will lament the Absence of that Scriptural Simplicity both of Style and Thought, which characterised some of *them*: his Understanding will be soon bewildered in the mysterious Subtleties of their Reasonings; his Patience tired by the unparalleled Obscurity of their Diction.* He will feel himself disgusted by the Infusion of *Greek* and *Oriental* Philosophy, which tinctures their Productions: he will observe with Sorrow their abject Su-

* I beg leave to instance particularly in *Tertullian* and the *Stromata* of *Clement Alexandrinus*.

perstition, and an equal Discordance from Truth and from each other.^a I must not be understood, however, to include them all under this general Censure, or to regard them as equally defective. If their *Theology* is unscriptural, the Learning of some was eminent, and their Eloquence commensurate to their Learning. In the Class of Writers highly distinguished for their Erudition, may be ranked *Clemens Alexandrinus*, *Arnobius*, *Origen*, *Minucius Felix*, and *Lactantius*: the two last were also accomplished Masters of Composition; and *Lactantius* in particular, for a beautiful Perspicuity of Construction, a native Candour of Sentiment, and a copious Vein of elegant Expression, bears away the Palm, in my Judgement, from every Roman Author whatever, *Cicero* alone excepted. Ye will observe, that my Subject leads me to speak only of their

^a *Discrepantes;—sibi met ipsi multa autem prius ipsi veritati.*
Irenæus,

intellectual Endowments: or I could recount with Pleasure their Zeal for the Gospel, their magnanimous Disregard for the Comforts of this World in Competition with the Truth, and their Perseverance under Sufferings even to Bonds and Death. Candour will draw a Veil over their Imperfections; and will allow, that if their Writings were not so well calculated as they might have been for the Recommendation of *Christianity*, their Lives at least are deserving of Applause; and shine forth an indisputable Testimonial of the Stability of their Conviction, a Subject of Triumph, a Pattern of Imitation, to succeeding Ages.

At the Commencement of the *fourth* Century, the imperial Sceptre devolves into the Hands of a *Christian* Prince. The Impediment, long since noticed by the Spirit of *Prophecy*,* was at length re-

* 2 Thess. ii. 3-9. qui nunc tenet teneat, donec de medio fiat—quis, nisi Romanus status? ejus abcessio, in diem regis dispersa, Antichristum superducat. Tertull. de Res. Carn. 24. see Dan. vii. 25.

moved at this Era in the Person of the Pagan Magistrate; and *Antichrist* had now grown up to the Fullness of his Stature. The Orthodoxy of *Christians* began to be estimated more by the Strength and Numbers of a Party, than the Weight of Argument and the Suffrage of the Scriptures: and a few leading *Churchmen* undertook alas! to adjust the Faith of the whole *Christian World*; thus presuming to supersede the Authority of the Gospel, and to reject the only Legislator *Jesus Christ*! Is it possible for a Lover of religious Freedom and *Christian Peace* to repress his Indignation and adopt a milder Language in adverting to the tumultuous and tyrannical Proceedings of that Age? All, however, who

Hear what the Emperor *Constantine* thought of the Efficacy of Numbers in ascertaining Truth. Ο γὰρ τῶν πλειονῶν ἀποφασίζουσιν, αὐτὸν ὡς ὁ θεὸς ἐκρίθη. Epist. Const. ad Eccles. Alexand. apud Socr. Ecc. Hist. i. 9. For what gained the Approbation of THREE HUNDRED BISHOPS, is no other than THE DECISION OF GOD.

are

are conversant with the *ecclesiastical* Transactions of these unhappy Times, must be compelled to acknowledge, that an insatiable Lust of Power, an unrelenting Spirit of Rancour and Persecution, were never more conspicuous amongst the *Clergy*, than in this Age of *Creeds* and *Councils*. A melancholy Truth! which should have dictated a Lesson of Instruction to their Successors for ever.

During the Slumber of the human Mind through the long Night of *twelve Centuries*, if we except a few illustrious Lights of Piety and Learning, which served for little else than to make the surrounding Gloom more conspicuous, the State of Religion was deplorable beyond all Example. The Pomp and Pageantry of Ceremonies succeeded to the Simplicity of a reasonable Service; and mimic Priests had converted the House of Prayer into a gorgeous Theatre of religious Shews. Bodily Austerities
and

and a most abject Superstition were the Substitutes of vital Piety: the Scriptures were neglected for the unintelligible Theology of the Schools: and the idolatrous Veneration, with which *Christians* looked up to the Infallibility of the *Roman* Pontiff mitigated their Servitude and confirmed their Ignorance. The Enemies of our Faith will dwell with Rapture on the Annals of the *Church* during that wretched Period: but they should consider, that if *Christianity* were debased, the Condition of human Reason was not less humiliating: and both the Friends and Enemies of Revelation may learn from the sad Detail this important Truth: that *Slavery* produces *Ignorance*—that *Ignorance* is the Parent of *Superstition*—and that *LIBERTY*, *LEARNING*, and *RELIGION* must flourish and decay together.

Ἐρεθίσαι τε γὰρ ἵκανα τὰ φρονήματα τῶν μεγαλοφρονῶν ὁ δαυδίων, καὶ ἐπὶ τῶν αἰσθημάτων, καὶ ἄλλα διὰ τὸ πρῶτον τῆς πρὸς πολλοὺς ἰσχύος, καὶ τῆς κατὰ τὸ πρῶτον φιλοτιμίας. Longin.

At

At the time of the Reformation of Religion in our own Country, the chief Object in the View of those great and good Prelates, who conducted it, was the Extirpation of the more palpable Errors of *Popish* Superstition; and in the Ardour of accomplishing this Purpose, the inveterate Corruptions of *Christianity*, sanctified by the Veneration of so many Ages, were retained with an unsuspecting Acquiescence. It were unreasonable, and contradictory to the universal Experience of Mankind,^a to expect, that CHRISTIANITY, so totally perverted, could be reduced to her original Rectitude by a single Effort. The Name of *Papery* and many of it's Appendages were happily discarded; but the Substance was still preserved: Some of the unsound Members were lopped from the Body, but the vital Parts continued in full Vigour. Ye, who have learned from the Oracles of God the Terms of

^a See *BRUNCE* de Leg. Heb. lib. 2. c. 4.

Communion required by our Lord and his Apostles:—"I believe, that Jesus of Nazareth is the Messiah:"—ye, who have read, that the Apostles themselves claimed no Dominion over the Faith of their Brother-Christians; that they aspired not to be Lords of Christ's Heritage, but Helpers of their Joy:—ye, who have been enjoined to acknowledge no Father but God ALMIGHTY, and no Teacher but Jesus, the Son of God:—ye, I say, who have so learned Christ—who must be persuaded, that these explicit Declarations of the Scriptures can be repelled by no Force of Argument, and evaded by no Contrivances of Sophistry whatever—will anticipate the Mention of that spiritual Tyranny, which demands an Assent to human Formularies of Faith, as an essential Condition of Communion. The Pope was cast down from the Seat, which he had usurped in the Temple of God; but an Image of similar Fabric was erected in his Room. The Decrees of the
the

the pontifical Tribunal were infallible: the Articles of the *English* Church speak Nothing but the *Truth*. Alas! what Expedient could the Adversary himself have adopted more injurious in itself, more inadequate to it's End, and more pernicious in it's Effects? This Topic has been abundantly enlarged upon by a great Variety of Writers with irresistible Strength of Argument: but it should be pressed again and again on the Attention, *in Season and out of Season*. Ye must be sensible, that this solemn Subscription to the Creed of another Man is a capital Impediment to religious Knowledge. This deters Numbers from beginning their Researches: this induces many to acquiesce in Opposition to their deliberate Conviction: this has misled and continues to mislead many venerable Characters, whose fine Learn-

¹ *Humani juris et naturalis potestatis est unicuique quod putaverit colere: nec ulli obest aut prodest alterius religio. Sed nec religionis est coercere religionem, quæ eorum suscipi debet, non vi.* Tertull.

ing and exalted Accomplishments shed a Lustre on *Christianity*, and dignify human Nature:—this, in short, contributes in no small Degree to delay the Propagation of the everlasting Gospel through the Nations of the Earth.

Some, perhaps, will endeavour to discourage your Ardour of Inquiry, by telling you, that *practical Religion* is the main Concern, and that Points of *Speculation* are less than Nothing in Competition with it. Suffer not your Understandings to be seduced by this specious Argument. The Performance of *one* Duty will be no Atonement for the wilful Violation of *another*. No religious Services can be acceptable to God, which are not the spontaneous Fruits of a rational Conviction.* And how absurd is it to pronounce *any* Truth whatsoever to be unimportant; especially, when we

* Without Faith it is impossible to please him: for he, who cometh to God must believe that he is, and is a Rewarder of them, that diligently seek him: Heb. xi. 6.

cannot

myself have known some of the most active Genius and eminent Endowments give up the Cause in Despondency from this Consideration, preferring a peaceable Profession of the Creed of their Infancy to the Hazard of a laborious and unpromising Investigation.* But such would have done well, had they reflected, that some Disagreements upon these Points would inevitably result from the various Modes of Education and the different Texture of the Mind: Disagreements, that afford a noble Scope for the Exercise of mutual Forbearance and *Christian Charity*.[†] When the Attention of many Enquirers is engaged either on a Subject of Philosophy or Religion,

* *Nullum negotium est patefacere, says an elegant Christian Author, omnia in rebus humanis dubia, incerta, suspensa, magisque omnia verisimilia quam vero. Quod quidem mirum est, nonnullos tandem investigando sententia certitatis cuilibet opinioni temere potius succumbere quam in explorando pertinaci diligentia perseverare. Min. Rel.*

† *Μὴδὲ γὰρ οὐκ ἔστιν ἡμετέρας διδασκαλίας, μηδὲ μὴ αὐτῶν ἀποφασίς ἢ ὑπομνηματισμοί. Soc. Ec. Hist. i. 7.*

History

Experience

Experience forbids us to expect a perfect Coincidence of Opinion.* What then? must we conclude, that there are no such Things as *genuine Science* and *Gospel-Truth*?—To despond, when the Object is so glorious, were at once unmanly and irrational; and will incur from many no gentler Imputation than the Pretext of Indolence, or the Dominion of some baser Passion. But surely Inactivity in those, who have enlisted themselves to the Service of the Gospel, is doubly inexcusable.—Besides; can no other probable Reasons be alledged for these Differences between learned and upright Men?

Ye must have observed, how few set themselves in Earnest to the Study of the sacred Volume before their Entrance into the Ministry—before the solemn Avowal of their Assent to a defined System of *Christianity*, which includes a decisive

* See on this Point Clem. Alex. Strom. vii. p. 753. Ed. Par. and Orig. cont. Cels. l. iii. p. 118. Ed. Cant.

Opinion upon almost every controverted Point of Discipline and Doctrine. Is it easy, do ye think, for Truth to emerge under such a Pressure?—Consider also, whether the Freedom of her Exertions does not suffer from a political Connection—whether her native Features are not disguised by the Trappings of worldly Grandeur: Alas! she was not formed for these Decorations, or that Affiliation! Like the Rivers of the Poet, she refuses to incorporate:—like the Altar of God, she is debased by the Ingenuity of Man.

With Respect to the Students of the *University of Cambridge*, this premature Invasion of the sacred Office is most notorious: I hope the Conduct of her Sister is not liable to the same Exception. They usually commence *Deacons* about the Time of their *first Degree*: and the

ὅς τις Παιὶς πρὶν καλλιεῖσθαι ἰδύη·

Οὐδ' ὅ γε Παιὶς συμμεσγέται ἀργυροῖσι,

Ἄλλὰ τὸ μὴ καθύστερον ἐκέρχῃ, πῦρ ἄλκιον.

Hom.

whole

whole Interval from their Admission to that Period is engrossed by a close Attention to *mathematical* and *philosophical* Pursuits, without any Mixture of *theological* Instruction; except, peradventure, what they may have gleaned from a few *College-Lectures* on the *Greek Testament*, delivered by Men not often selected for their peculiar Qualifications for this Employment.¹ Immediately after Ordination, the Majority engage in laborious Cures, and set up for the *Teachers* of a numerous Audience, when they have need to be taught themselves *the first Principles of the Oracles of God*. Thus embarrassed, they do not often seek Opportunities of Improvement, till they have gained a peaceful Establishment: and then their Enquiries begin, if begun at all, under such trying Circumstances, as have ensnared the

¹ Ὁ οἶδαμεν, λαλῶμεν· καὶ ὁ ὠφελεσάμεν, μαρτυροῦμεν. John iii. 11.

best of Men.' We know very well, that some of the first Ornaments of our Age have maintained their Stations in the Church, in Contradiction to their serious Judgement, from a Persuasion, that they "are performing a more acceptable Service to their Master by labouring in his waste Vineyard, and waiting for Opportunities to exert their Influence in a Reformation, than by a peevish Despondency" at their Distress, and a precipitate Desertion of their Posts. Oh! with what Circumspection, with what Jealousy, should we guard our Hearts against Self-Delusion! How careful should we be, never to accommodate, in a single Instance, our Principles to our Tranquillity!—As if the Kingdom of Christ would come with Observation! As

Thou shalt take no Gift: for the Gift blindeth the Eyes, and perverteth the Words of the righteous. Exod. xxiii. 8.

Discede, non inter lances mensasque nitentes,

Cum stupet insanis acies fulgoribus, et cum

Declinis falsis animus maliora recusat:

Verum hic impræstis mecum disquirite. Hor.

if

if God can be served acceptably by the Violation of his own Laws! As if we were permitted *to do Evil*, that Good *may come*!—Far be it from me to accuse the conscientious, or to question the Sincerity of any Man. But woe unto us, if we disguise or suppress the Truth. Whilst they receive the Emoluments of the *Church*, they acknowledge her Authority; an Authority, which they think incompatible with the sole Dominion of *Jesus Christ*. If they discharge the Duties of their Ministry, they prevaricate before God and Man, by publicly avowing and repeating Doctrines, which they disbelieve. If they attend not upon the Altar, and yet greedily eat the Sacrifices of the Priest; they become accountable for the additional Crimes of Idleness and Fraud.

Why need I mention those, who repeat the Subscription, which they condemn, at the Call of Interest; and attempt to justify this Conduct upon the
Plea

Plea of *obsolete Ordinances* and the *Preservation of Peace?* So fertile is the Ingenuity of Man in devising Apologies for the Palliation of his Misconduct! And to such a Distance may we be carried imperceptibly, when we once relax our Efforts, and placidly resign ourselves to the Current!

*Haud aliter, quàm qui adverso vix flumine lembum
Remigiis subigit; si brachia fortè remisit,
Atque illum in præceps prout rapit abœus amne.* Virg.

Let no Pretences then whatever intimidate us, my Brethren, from an impartial and inquisitive Perusal of the Scriptures. Our well intentioned Endeavours will not be disappointed of their Reward. Truth, we may be confident, is accessible; but only to the persevering and diligent Enquirer. Who ever yet made

Fieri malant alieni erroris accessus, quàm sibi credere.
Min. Fel.

His atque hujusmodi figmentis et mendaciis—corrumpuntur ingenia, et iisdem fabulis inharrentibus, adusque summa ætatis ridetur adolescenti, et in iisdem opinionibus miseri consensescunt, cum sit Veritas obvia, sed REQUIRENTIBUS. Min. Fel.—*οὐ μὴν ἀπολατῆς*, as the Apostle speaks, Rom. i. 20.

a Proficiency in any Branch of Knowledge without the Expence of patient and unremitting Study?

Some will argue in Defence of their particular System of Belief, to the Discouragement of free Enquiry, from the Number of "wise and good Men, who "have lived and died" in the Profession of it.* Surely this Argument requires no Confutation. Have not Multitudes of accomplished Characters *lived and died* in the Profession of the *Romish* Faith; and can we doubt, but that many truly pious and learned Members of that Communion are existing at this Hour, Ornaments alike to Religion and Humanity? Do we not think, notwithstanding, that the Church of *Rome* is *corrupt* and *anti-christian*? Yes: Men, however wise and good, are still fallible: the Church of *Rome*, so ancient and so extensive, has yet erred: and *other* Churches, however

* See the *Bishop of Gloucester's* third Sermon on Subscription before the *University of Cambridge*.

respectable,

respectable, may err also. Remember, that we shall be judged hereafter for *our own* Conduct and Opinions, and not for the Conduct and Opinions of *other* Men. If we stand single against all the World, we must abide by the Result of our dispassionate and deliberate Enquiries. We are in no Danger, God be thanked! of Chains and Martyrdom: but are still obnoxious to Temptations, less formidable indeed, but more seducing; we must be faithful unto Death, if we wish to receive a *Crown of Life*.

I conclude with the Words of the great *Apostle*:

Consider what I say, and the Lord give you Understanding in all Things.

This is the sincere Wish of your affectionate Brother

24 OC 62

The AUTHOR.

THE

INTRODUCTION.

CHAPTER I.

The Doctrine of a TRINITY in UNITY is not mentioned, or implied, in the Old Testament.

IT cannot be pretended, with the least Appearance of Plausibility, that the solitary Reasonings of the Mind, upon the Subject of the *first Cause*, would naturally terminate in a Conception of the Supreme Being as an Union of *three Persons* in one Godhead. If we take a single Step beyond the Line prescribed by Phi-

ii INTRODUCTION.

losophy and common Sense, what precise Boundaries shall be opposed to our future Progress? With equal Propriety may *human Reason* confine herself to *two* Persons, as to *three*; or indeed go forwards to any assignable Point in the endless Scale of Numbers. So far, upon the Ground of unassisted Speculation, the Premises seem to be clear beyond a Possibility of Dispute, and the Conclusion is consequently unavoidable.

All our Disquisitions, however, upon the *Essence* of the Deity must, upon the the Whole, be involved in such Obscurity, and be liable to so much Error, as well from the transcendent Sublimity of the Subject as from the Scantiness of the human Intellect, that, though no posterior Instructions of the Almighty, who never contradicts himself, can be really incompatible with the clear Deductions of Reason, and the unanimous Consent of inquisitive Men, in every Age and Nation,—*Revelation* may, perhaps,

INTRODUCTION. iii

haps, be expected to unfold some Peculiarities in the Constitution, or the Modification rather, of the *first Cause*; placed far above the Reach of philosophical Penetration, and yet not absolutely subversive of the fundamental Properties of the divine *Unity*. In this Case, it is our Duty to receive and to adopt every Declaration that comes attended with satisfactory Motives of Belief. We must not think ourselves at Liberty to reject any Proposition, sufficiently established, merely on Account of its Singularity, or seeming Unsuitableness to our previous Apprehensions; because we know, that God, *with whom is no Variableness nor Shadow of turning,*^a must be incapable of

B 2 delivering

^a *Jam. i. 17.* This should be rendered, *with whom is no Parallax, or tropical Shadow; no different Views of a Subject, no Unsteadiness of Mind.* An Allusion to the *astronomical Parallax*, arising from the *different Situations* of the Spectators; and to the *Circumvolution* of *Shadows*, occasioned by the *annual Revolution* of the Earth in the *Ecliptic*. In the original the *Metaphor* is
finely

delivering any Article of Religion contradictory to those Notices of Truth, which he impressed, at the Creation, on the Heart of Man.

Let us then first apply for Information upon this arduous Point, to those two Revelations of the divine Will, which alone, we think, are able to make good their Claim to a heavenly Extraction. For, whatever may be the Opinion of some amongst ourselves, more diligent as we are in the Search of Truth than the Generality of our Forefathers, and illuminated by vast Accessions of Knowledge above them; it would be arrogant and indecent to conclude, that the Notion of a *Trinity in Unity* could

finely continued and eminently beautiful; — *αὐτὸς — αὐταβάνος — τὸν φῶτα — παρὰλλαν — τρεῖς ἑνὸς — αὐτός.* It is, perhaps, the most *scientific* Passage in all the Scriptures, and is very inadequately represented by the old Translators, except the *Coptic*, who appear to have discovered the Allusion: *Before whom is no Change, or Figure (αὐτὸς ἑνὸς αὐτός) of a revolving Shadow.*

become

INTRODUCTION.

become the Doctrine of almost every Denomination of *Christians*, for so many Centuries, without *some* Countenance from the Records of Revelation and the Writings of the earlier *Fathers* of the *Church*.

i. One Argument, upon which no little Dependence has been placed by Men of the first Abilities,* in Favour of a *Trinity* in the *Jewish* Scriptures, is derived from the *Hebrew* Word for *God*. — This, in some few Passages, is found in Agreement with *Verbs* and *Adjectives* in the *Plural* Number. I shall not stay to repeat what I have urged upon this Head in another Work;† but will con-

B 3

tent

* See *Castell. Lex. Hept.* under *אלה*; where this great Man would have *אלהים* to denote a *Trinity* of *Persons*, and *אחד* the *Unity* of *Essence*.

† See my *Commentary* on *St. Matthew*, c. xxi. v. 7. As I have there referred to Mr. *LINDSEY*, it is but an Act of Justice to myself to mention, that some of the Instances produced by him (and before by Mr. *JONES*

in

tent myself with the Addition of a few corroborating Observations.

This in his *Catholic Doctrine*) are totally erroneous and Nothing to the Purpose. Thus ארני Gen. xxxix. 3. in the *Hebrew* and *Samaritan*, is not a *Plural*; for the ׳ is *paragogical*, as is usual in the concluding Syllables of Words in several of the *Eastern Languages*. The same may be said, with Truth, of רבניה in the *Targum* of *Onkelos* and *Jon. Ben Uz.* on this Passage: But the *Samaritan* Version very properly has רבנא, to which the other Versions correspond. This Observation is equally applicable to ארני, Gen. xlii. 30. and in various other Places. So we have indifferently אב, אבי; אח, אחי. This too will serve for שלוחי, Prov. xxv. 13. and all the Translators, except the LXX. rightly understood the Passage; for, in the *London Polyglott*, the *Chalde* is wrongly printed for משרוי; and both that and the *Syriac* משרוי are improperly rendered in that Edition. So too עשי, Pf. cxlix. 2. and the *Chalde* עבדיחן: The other Versions are in the Singular. So Ecclef. xii. 1. If. liv. 5. I should think the present Reading of If. xix. 4. to be corrupted; which is, alas! the Fate of innumerable Texts in the *didactic* and *prophetic* Parts of the *Jewish Scriptures*.

It is worthy of Observation, that the same CASTELL, who could so curiously account for the uncommon Use of אלהים, says, upon the Word ארון: "It is used in the *Plural*, both of *one* Person and of more, after the Manner of this Language, in which a *Plural* is of-
" ten

INTRODUCTION. vii

This Term may be considered as a Word, that has no *Singular Number*, with a *Plural Termination*, which sometimes influences the *Adjunct* in Opposition to the Sense; whereas, in general, the Signification predominates, and produces a *Singular Adjunct*. Some, perhaps, may choose to consider it as regularly formed from the *Singular*, which signifies *God* in several of the *Eastern Languages*, but is not so often used in *Scripture* for the Supreme Being. We

“ ten put for a *Singular*, to denote *Dignity* and *Pre-eminence*, — *ad amplificationem honoris et dignitatis*.”

He then produces many Examples of this Kind; and I hope not to be deemed petulant, or conceited, if I say, that none of them appear to correspond to his Ideas of their Use, as the *·* is added in all merely, as it should seem, to improve the Sound; as in other Cases without Number, and more especially in the *Syriac*. His Solution of the Difficulty attending the indiscriminate Use of the Numbers is, however, entirely to my Purpose; and proves how much the most excellent and learned Men can be often misled by the false Light of Prejudice. — *Suo sibi gladio hunc jugulo.*

‡ As *כני*, *כני*, and some others.

viii INTRODUCTION.

must allow, however, that, though the *Hebrews* use various Words to the same Sense in both *Numbers*,^{*} these are not applied, with the same Singularity as that under Consideration, indiscriminately to either *Number*.[†] The Doctrine of *one* Essence and *three* Persons is, to be sure, a very commodious Solution of this *grammatical* Problem: but who can be fond of having Recourse, in this Difficulty, to such an amazing Proposition, accompanied too by so many Difficulties, of the same Kind, equally unaccountable?

* As *אֶחָד* and *אֶחָדִים*, *אֶחָד* and *אֶחָדִים*, *אֶחָד* and *אֶחָדִים*.

† This Concession, however, may be thought, perhaps, too liberal. We have, in Job xii. 7. *בְּחִמְתָּ* joined with *חֵץ*; and that there is no Corruption here is probable from the *Syriac* *חֵץ*, followed by the *Arabic* *حِصَّة*. Again, Ps. lxxviii. 15. we have *חֲכָמָה רַבָּה*; and the Variations in the Versions, some rendering by a *Singular* and some by a *Plural*, ascertain the Purity of the Text. Lastly, in Prov. ix. 1. we find *בְּנָה* *חֲכָמָה*. All these Peculiarities I expect to see reconciled, before I shall construct the Doctrine of the *Trinity* upon the *grammatical* Irregularities of a *Hebrew* Word.

INTRODUCTION. ix

For this same Word is applied to a *single Man*, Exod. iv. 16. vii. 1. — to the *molten Calf*, Ex. xxxii. 4. — to *Dagon*, Jud. xvi. 23. — to the *Ark*, 1 Sam. iv. 7. — to *Samuel*, 1 Sam. xxviii. 13. — and to *individual Objects* in other Places; and in Connection, at the same Time, with *plural Adjuncts*.

Upon so slender a Thread has such a weighty Doctrine been suspended! And so embarrassed is the Cause that flies to such feeble Assistance for Support!

2. Gen. i. 26. and xi. 7. have been usually alleged in Defence of the *trinitarian Hypothesis*. In the first Passage, we thus read:

— *And God said, We will make Man*, — and, in the latter, *Come, we will go down, and we will confound*. The *Targum of Onkelos*, and all the Versions, correspond to the *Hebrew*, except the *Arabic*, which, in Gen. xi. 7. has, *But I will*

INTRODUCTION.

I will settle the Matter so as to set at Variance their Dialect.

I have no Doubt but this is expressed in Conformity to the Ideas of the *Jews*, who represent the Almighty as if he were in Consultation with a *Consistory* of *Angels*. Abundant Proofs of this Notion may be found in the *Old Testament*. And it is worthy of Observation, that the *Targum* of *Jonatban Ben Uziel* paraphrases the former Text as follows: *And Jehovah said to the ANGELS who minister before him; — and the latter thus, Come, said Jehovah to the seventy ANGELS who stand before him.* And this appears to me a very satisfactory Explanation of the Passages in Question.

In the same Manner, *Gen. iii. 22.* — where the *Hebrew* is: *Behold! Adam was like one of us;* the *Targum* last mentioned has, *And the Lord God said to the ANGELS who were ministering before him: Behold! Adam —* The apostolical Writer *Hermas* had the same Notion. In his Interpretation

INTRODUCTION. xi

Interpretation of the *fifth Similitude* in his *Vision*, he says: *Amici autem illi quos in concilio advocavit, ANGELI sunt sancti quos primo creavit.* But why need I be thus scrupulous in producing the Opinions of *Rabbies* and *Fathers* in my Favour, when the Testimony of *two great Apostles* is upon Record?

I earnestly testify unto thee before God, and the Lord Jesus Christ, and the ELECT ANGELS. 1 Tim. v. 21.

Favour unto you, and Peace from him, who is, and who was, and who is to come; and from THE SEVEN SPIRITS WHICH ARE BEFORE HIS THRONE; and from Jesus Christ. Rev. i. 4.

3. Some have thought, that the *Angel*, who accompanied the *Israelites* on

* See, farther, MEDE's Works, Disc. X. (where that profoundly learned and pious Man has committed an Oversight in rendering מַלְאָכִים in Targ. Jon. B. Uz. Gen. xi. 7.) and TAYLOR's Scheme of Script. Div. c. xxi.

their

their Marches through the Wilderness, was *Jesus Christ*; and this *Angel* is sometimes called, by the sacred Historian, *Jehovah* himself. But, if the former Proposition were not utterly destitute of reasonable Evidence, Nothing less than absolute Necessity should induce us to take Refuge in such a stupendous Article of Faith, as that of the Equality of *Jesus* to *Jehovah*, for the Establishment of the second. We are not able to discover any such pressing Embarrassment in this Case. What is more common in the *Old Testament*, than for the *Missionaries* of *Jehovah*, whether *Angels* or *Prophets*, to speak in the *Name*, and to act with the *Authority*, of him who invested them with their Commission; and to be spoken of accordingly?

Nor

* Compare Matt. xi. 10. with Luke i. 76. Mal. iii. 1. and so in a Multiplicity of other Instances. — And this single Remark may serve as a complete Answer to almost all the Trash of such Writers as Dr.

BURGH

INTRODUCTION. xiii

Nor is this an exclusive Singularity of the *Hebrew* Writers or of ancient Times. As *Moses* was *God* to *Pharaoh*; — as the *Apostles* were *one* with *Christ*; and those, who rejected *them*, rejected *him* also; and what *they* bound was bound also by *God* in Heaven; — as *Paul* was to the *Galatians* as an *Angel* of *God*, nay, as *Christ Jesus* himself; — so, in the same Sense, was the *Angel* in the Wilderness *Jehovah*; so is the *Ambassador* the same as the *Monarch* whom he represents.

But these Points are much too obvious, much too trifling, to require or justify a minute Discussion. We pay such visionary Arguments too great Respect, when we suppose them worthy of an elaborate Confutation. The Solitude, which we shew on these Occasions, is solely a Tribute of Regard to those

BURTON and *MR. JONES*: Betwixt whom, however, some Distinction should be made. The latter is a serious and candid Writer; the former, an arrogant and illiterate Polemic.

Characters

xiv INTRODUCTION.

Characters of Worth and Learning who have unprofitably exerted their valuable Talents in the Defence of such feeble Posts; and have drawn after them a mixed Multitude of Disciples, more influenced by the Name and Qualifications of their Leaders than their own Conviction of the Justice of the Cause.

4. *Isaiab*, in one of his *Prophecies* relating to the *Messiah*, sets forth the Dignity of his Person, and the Eminence of his Character, in the following magnificent Expressions:

And his Name shall be called wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. ix. 6.

Wonderful. As God, in the *Old Testament*, is said to be *wonderful in all his Works*; so may this Title be justly transferred to our Lord, on Account of the many *mighty Acts* and *Wonders* which he also was enabled to perform by the Co-operation

INTRODUCTION. xv

operation of the *Holy Spirit*, given unto him by God *without Measure*.¹

Counsellor. *Jesus* was commissioned to pronounce the *Counsel* of God to Mankind, respecting the Attainment of Immortality, which he came both to publish and to ensure. He was *in the Bosom of the Father*;² admitted to a Knowledge of *most* of those *secret Things* that concerned the Redemption of the World. For some Particulars the Omniscent still reserved *in his own Power*;³ Particulars alike unknown to the *Angels* of Heaven and the *Son of God*.⁴

The mighty God. In the *Jewish Scriptures*, *Angels*, *Judges*, *Magistrates*, and *Prophets*, are stiled *Gods*, because of the

¹ John iii. 34.

² John i. 18. — Διὰ μέγαλιν διὰ βλάας. Hom. —
 Ηγέμενος αὐτοῖς τὴν μέγαλιν τοῦ Θεοῦ καὶ πατρὸς τῶν ὅλων
 περὶ αὐτῶν βλάην. Orig. cont. Cels. l. V. Ὁ ἐξηγητὴς τῶν
 θείων προσηγοριῶν ὁ τοῦ κολλῶν τοῦ πατρὸς ἐξηγημῆς, οὐ
 μονογενὴς. Clem. Al. Strom. i.

³ Acts i. 7.

⁴ Mark xiii. 32.

xvi INTRODUCTION.

Power and Authority which they possess.* Why should it then be thought strange, that *the Son of Man*, who has *Authority to execute Judgement*,[†] — who is exalted *above all Principalities and Powers*,[‡] as a *Reward* of his Obedience, — should be dignified with this high Title?

Of so satisfactory an Explanation, and so entirely scriptural, are the Words capable in their usual Translation. But it should not be dissembled, that this Distribution of the Passage is entirely arbitrary; and it might be pointed and rendered, with more Propriety, *wonderful, Counsellor, powerful, mighty*: With

* מלך — מל — מלך — מל — are all Terms of Pre-eminence and Power in the Hebrew, Samaritan, Chaldee, Syriac, and Arabic, Languages. This Name of the Deity implies *Dominion*, and corresponds to the *Aethiopic* ሥልጣን. See Newton. Princip. Schol. generale. So the *Apostle* twice uses ὁ Θεός, 2 Thess. ii. 4. ὑποταγῶν — τοῖς κυρίοις, ὡς τῷ Θεῷ — *Be subject to Masters, as a TYPE OF GOD*, Barnab. Cath. Ep. 19. See Eph. vi. 5.

† John v. 27.

‡ Eph. i. 21. 1 Pet. iii. 22,

more

xvii

10 5711010 111 231

of inclusion of women in the program, and the

• *Journal of the American Medical Association*, 1997; 277: 1033-1038

xviii INTRODUCTION.

For the *Inventor* of an *Art*, — a *Preceptor* in any Science, — and in many other Senses, all expressive of *Power* and *Respect*. In ancient Times, *Kings* and Men in *high Stations* were denominated *Fathers*. *Joseph* was a *Father* to *Pharaoh*; the Attendants of *Naaman* call him their *Father*. It was a standing Title of many *Kings*; it was used, in the *Western Nations*, as a Term of Honour; and is incorporated in many Scripture Names, and in many of those, that are familiar at this Day in the East.

* אב — אבא signify *Father* in the *Heb. Chald. Syr. Sam. Heb. and Arab. Tongues*. Hence אבא, Arab. *Papa*, a *Pope*: a Title anciently given to other *Bishops*, and commonly applied in *Russia* to *Ministers* of the *Gospel*. See more of this in *Cass. Lex.* and *BINGHAM'S Antiq.* ii. 3. 7.

* The *Syriac* and *Chaldee* assign this Meaning also to אבא. Gen. xli. 43. The *Jerus. Targ.* and that of *Jon. Ben Uz.* with the *Perse Version* of the *Pentateuch* by *Jacob Tustus*, look upon the Term to be equivalent to *Abi-melech*.

* *Abi-melech* appears to have been the common Name of all the *Philistines*, as *Pharaoh* was of the *Egyptian Monarchs*.

INTRODUCTION xix

So that *the Father of the Age* is equivalent to *the principal Character in the future Dispensation*, — the great Leader to Salvation and immortal Life.*

As the *Messiah* is *Father*, or *Sovereign*, of *ONE Age*, or *Portion of Time*; so God himself is pre-eminently *the Sovereign of ALL the Ages*; of the *Antediluvian*, *Patriarchal*, *Mosaical*, and *Christian* Periods.

The Prince of Peace. Jesus was the *Author of Peace*, in reconciling Man to God: He came to preach *Peace* on Earth, and to *guide our Feet into the Way of Peace*.*

In further Support of the preceding Remarks, and to shew the different Constructions, which the Original will admit, I will give a Translation of some

* *Αρχηγος*. Acts iii. 15. — v. 31. Heb. ii. 10. xii. 2.

* *Ὁ βασιλεὺς τῆς αἰωνιότητος*. 1 Tim. i. 17. Clement. Ep. ad Cor. 35. and 55. calls God the *δαμνέτης* — *κατατρεῖ* — *ὁ τῆς αἰωνιότητος*.

* 2 Cor. v. 18. Eph. ii. 17. Luke i. 79.

xx INTRODUCTION.

Sentences of the ancient Versions; and these also are capable of a Variety of Acceptation.

A Father of the future Age: Vulg. the Punctuation of the former Part of the Verse may be much varied.

Wonderful, Counsellor, mighty, a Potentate, a Father of the future Age: Alex. MS of the LXX.

A God wonderful in Counsel; a Man enduring for ever; the Messiah, whose Peace will be multiplied on us in his Days. Targ. Jon.

Wonder, and a Counsellor, a mighty God of Ages: Syr.

The *Arabia* differs in this Place from the present Copies of the LXX, which seem to have been corrupted.

A wonderful Counsellor, a mighty God; a Potentate, a Father of the future Age.

Aquila renders: Wonderful, a Counsellor, mighty, powerful, a Father.—

Symmachus:

INTRODUCTION. xxi

Symmachus: Giving Counsel, mighty, powerful, Father of an Age.—

Theodotion: Wonderfully counselling, mighty, a Potentate, a Father.—*Euseb.*

Dem. Ev. vii. 2. 3.

Besides this, the *LXX* and *Arabic* have an Addition not found in the other Versions or the present *Hebrew* Text:—*a Messenger of the great Decree*. But this might originate from the Word *Counselor*: and the *Arabic* Translator has blended two Readings of the *Septuagint* together.

I am not acquainted with any other Passage of the Old Testament, which, upon any reasonable Interpretation, can be supposed to imply a *Trinity*, or to speak of the *Messiah*, as the most high God; except to the Ear of Ignorance and Superstition. Whatever Texts may be presumed to countenance this Doctrine from a Comparison of them with some parallel Places in the *Christian* Scriptures; they are either erroneously understood, or may

xxii INTRODUCTION.

be easily adjusted by the Help of those general Remarks, already advanced in this *Chapter*. I shall not waste my Time in Attempts to explain, what will bear no Illustration; and in labouring for those, who, from a Predilection for an Opinion, refuse to exert their own Understandings either in considering or investigating Truth. When an Argument has been once exhibited with a Clearness and Precision sufficient to call forth the Attention of an ingenuous Enquirer; all beyond this is an unavailing Sacrifice to Prejudice and Obduracy, which are incapable of a rational Conviction.

ἢ Πάτερ· παραδοχαί, ἃς ὁ ἱμελιναὶ χροὺ
Κεκτομένη, υἱὸς αὐτῆς καταβαλεῖ λόγῳ·
Οὐδ' ἂν δὲ ἀκροῖ το σοφοὶ πρὸς τῆς φρονίῃς. Eurip.

CHAP.

INTRODUCTION. xxiii

CHAPTER II.

The Holy Spirit was not supposed to be distinct from God himself, either by the ancient Jews or by the APOSTLES; nor is he spoken of as a distinct Person, either in the Old or New Testament.

THAT Species of Personification, by which, in Accommodation to the feeble Conceptions and imperfect Languages of Men, the Operations of the Deity are attributed to certain Qualities of the Mind and Organs of the Body, is so extremely common throughout every Page of the whole Bible, and enters so much into the Composition of the Hebrew, and other oriental Tongues, that a particular Specification of Texts and a painful Disquisition of this Subject in general would be, in my Opinion, entirely superfluous. The Spirit or Breath, the Word, the Wisdom, the Soul, the Understanding, the Love, the Mercy, the

xxiv INTRODUCTION.

Wrath, the Eyes, the Mouth, the Lips, the Ears, the Heart, the Nostrils, the Hands, the Arms, the Fingers, &c. of God, have all the Powers and Actions of a spiritual intelligent Being respectively ascribed to their immediate Agency. And shall this Peculiarity of Language supply us with the Persons of so many separate Gods, in his Spirit, his Word, his Wisdom, &c. all equal to Jehovah? Can any Thing more be requisite, than the mere Stating of such a Proposition, to shew it's ineffable Absurdity? And yet with this Absurdity are those unthinking deluded Christians chargeable, who esteem the Holy Spirit to be a distinct Existence, and one with God. In Spite of all the Authority, and Sophistry, and Bigotry upon Earth, this simple Account will completely solve all those Difficulties, that have been raised by contrasting Texts of a mere verbal Correspondence only, in*

* See more to this Purpose in my Note on Matt. L. 18.

INTRODUCTION. xxv

Opposition to the more explicit Declarations of the sacred Writers; and may be offered as an unanswerable Confutation of all *such* Arguments for a *Plurality of Persons in the Godhead*, to the End of Time."

* The following Examples are offered to the Reader as an exact Specimen of the curious Manner, in which DR. BURN and such Writers constantly reason in Defence of the *Trinity*.

They believed not in GOD; and put not their Trust in his HELP. Pl. lxxviii. 23.

What is predicated of *God* in the former Clause is predicated of *Help* in the latter: THEREFORE *HELP* is *God*.

Make a CHEARFUL NOISE to the God of Jacob. Pl. lxxxi. 1.

Whatever Things are of GOOD REPORT—think on these Things. Phil. iv. 8.

The *Psalmist* exhorts us to make a *cheerful Noise*, and *Paul* recommends, as a *Christian Virtue*, whatever is of *good Report*: THEREFORE, a *CHEARFUL NOISE* is a *CHRISTIAN VIRTUE*. Q. E. D.

For Nonsense like this, delivered in a Strain of the most indecent Buffoonery and accompanied by every Symptom of the most profound Ignorance of these Subjects, was our *Theologian* complimented with the Dignity of LL.D. as a Reward of his high Deserts as a Controversialist and a Divine, by one of the most renowned Universities in *Christendom*!

Certainly

xxvi INTRODUCTION.

Certainly therefore, in the Writings of the *Old Testament*, the *Holy Spirit* is nowhere asserted or supposed to be a *divine Agent*, distinct from the Almighty himself: nor in Truth did any Man, in the Course of so many Ages, ever find that Doctrine *there*, who has not revolved those Scriptures with a Head prepossessed with *Trinitarian* Ideas, and with a Heart consecrated to that Hypothesis.

Hear, O *Israel*, says the great Legislator of the *Jewish Nation*, *Jehovah our God, Jehovah is one.*^b Suitably to this solemn and explicit Declaration, the proper and unequivocal *Unity* of the divine Nature, without the most distant Intimation

^b Deut. vi. 4. Or: *Jehovah, our God, is one Jehovah*: the Original and the Versions will bear either Translation. The *Jerusalem Targum* and that of *Jon. B. Uz.* make these Words to be the Answer of the Sons of *Jacob* to their Father, when he questioned them upon his Death-bed concerning the Object of their Worship.—The *Perfic* has: *Jehovah our God is one.*

INTRODUCTION. lxxvii

mation of a *Trinity* in this *Unity*, is constantly inculcated upon the *Jews*:—the Preservation of a Belief in this *Unity* was the grand Object of the Separation of that Community from the Nations of the Earth:—and an unremitted Adherence to this Article of Faith, in Opposition to the *Plurality* of *Gentile* Deities on one Hand and to the *Trinity* of *Christians* on the other, has uniformly continued a characteristic Doctrine of the same People to this very Day.—And the *two* following Considerations, independent of all other Arguments, constitute, in my Judgement, an ample Confutation of all, that has ever been advanced to prove the *Deification* of the *Messiah* and the *Personality* of the *Holy Spirit* from the Writings of the *Old Testament*.

1. The professed Purpose of the *Mosaic* Dispensation was the Communication and the Maintenance of a right Notion of the Supreme Being, as ONE Jehovah.

xxviii INTRODUCTION.

hovah: This was the Basis of the *ecclesiastical* Polity of the *Jews*. But, if the Position of a *Trinity* in *Unity* be indeed true and scriptural; then certainly was not a just Notion of the Deity propounded with sufficient Clearness in the *Mosaic* Dispensation; or rather it was exhibited in an *Ænigma*, under a Veil of impenetrable Obscurity. The acknowledged Design, therefore, of the *Jewish* Law was entirely evacuated.

2. But this Design was not evacuated. For the *Israelites* are often commended, and rewarded with Prosperity, for their faithful Adherence to the Covenant between God and them. This was, therefore, the Testimony of Heaven to their proper Service and just Conceptions of *Jehovah*. Yet the *Jews* did never discern any Traces of a *Trinity* in *Unity* in their Scriptures: and still consider that

בְּיְהוָה: Num. xii. 8. Ἐν ἁγιωγράφῳ. 1 Cor. xiii. 12.

See Mark xii. 32. John iv. 22. Acts iii. 13.

INTRODUCTION. xxix

Doctrine as a blasphemous Derogation
from the Majesty of God, who *will not*
give his Glory to another, with Sentiments
of utter Detestation.



INTRODUCTION.

Doctrine is a disquisition
from the Majesty of God, who only
gives his Word to man, and the
of utter Disquisition.

24 OC 62

AN
ENQUIRY
INTO THE OPINIONS OF THE
CHRISTIAN WRITERS
OF THE THREE FIRST CENTURIES
— CONCERNING —
The PERSON of JESUS CHRIST.

CHAPTER I.

*Jesus Christ not spoken or conceived
of, as the SUPREME GOD of Chris-
tians, by the Evangelists.*

SECTION I.

*The Opinion of St. Matthew upon this Sub-
ject.*

IT is from the *Christian* Scriptures a-
lone, that the Doctrine of a *Trinity*
in *Unity* can be deduced with the least
Semblance of Plausibility: not by any
Means

Means from the leading Purport or Tenour of them, but from particular Passages, separately viewed, which have an Aspect in some Degree favourable to that Opinion. From the Reflection of their dim Light upon the Volume of the *Old Testament*, and not from its own unborrowed Lustre, has the exploring Eye of Orthodoxy been enabled to descry her beloved Tenet in the very Repository of the divine *Unity*. Each of those celebrated Texts, that have been thought to ascribe the *Titles*, the *Offices*, the *Attributes*, and consequently the *Nature* of the *Divinity*, to *Jesus Christ* independently, shall now become the Subject, in it's Turn, of a careful and distinct Examination. Then the more general Assertions of each Writer shall be investigated; and Conclusions drawn from the Scope and Texture of the History at large.—I find myself entering upon dangerous and disputed Ground, and humbly implore *the Father of Lights* to illuminate the Eyes of
of

of my Understanding, and to direct my Steps!*

1. *Behold the Virgin will be with Child, and will bring forth a Son, and they will call his Name Emmanuel; which, when translated, is God with us: C. i. 23.*

The *Child*, spoken of by *Isaiab*, in which, beyond all Controversy, this Prophecy had at least it's *first* Completion, was denominated *Emmanuel*, because it was given as a Pledge of *Deliverance* from their Enemies to the *Jewish Nation*—because *God was with them*, as their *Saviour*, about a Time specified with Relation to *this Child's* Nativity. Was this *Child* *JEHOVAH*? Or, if the Name were merely *symbolical* in the *first* Instance, (to allow a *double* Application of this Prophecy, which, I rather think, will never be established upon reasonable Pre-

* Ποιησον δ' αιδεον, δεξ δ' οφθαλμοισιν ιδεσθαι.

† For other Observations on this Text consult my Comm. for I will not retail what has been already offered to the Public.

mises) by what Rules of Interpretation; and with what Appearance of Propriety, shall we make the same Title *literally* significant in the *second*? Upon what Claims soever the Object of *one* Fulfilment be exalted to an *Equality* with God from this Appellation, by those very Claims must the Pretensions of the *other* be effectually secured. The mere *Name* will operate alike in both Cases, or not at all in either.

Emmanual is more descriptive of concomitant *Circumstances*, than of *Christ* himself.* But *he* became justly entitled to this Denomination, because *God was* substantially *with us* in the Person of *Christ*, during his Ministry on Earth, by enabling him to perform, in the Sight of the World, unquestionable Manifestations of *divine Power*: for no one could have done the Miracles of *Jesus*, except

* Το ἐκπνέον τῷ πνεύματι, ἡ δυνάμις ὅτι ἐν τῷ ἱεροῦ
αὐτοῦ μετ' αὐτοῦ ἦν ὁ Θεός. Orig. cont. Cels. p. 26.
Ed. Cant.

God were with him.^a In precisely the same Sense, as *Jehovah* engaged to be with his People *Israel*, and effectually fulfilled the Engagement in his constant Superintendance of that Nation, and in the great Signs and Wonders, which he exhibited in their Behalf by the Hands of *Moses* and the *Prophets*; might *Moses* and the *Prophets* be denominated the *Emmanuals* of the *Israelitish* Nation. And with perfect Propriety might a *primitive Christian*, under the miraculous Influence of the *Holy Spirit* — nay, every *Christian* in any Age, who walks worthy of his Vocation — be dignified with the Title of *Emmanual*: because *God* is truly in them.^b

^a John iii. 2.

^b Το στυμα, ὅ: Θεὸς κατοικεῖ ἐν τῇ σαρκὶ ταύτῃ — ὁ κυριεύων, ὁ ἐν τῇ ἀνθρώπινῃ κατοικεῖ. Herm. Pañ. ii. 3. See 1 Cor. xiv. 25. — iii. 16. — vi. 19. 2 Cor. vi. 16. — The *Stoics* held the *wise Man* to be *divine*, because he had, as it were, a *God* in him: *Θεὸς ὡς τὸς σοφῶς* — καὶ γὰρ ἐν ταύτῃς εἰσὶν θεοί. Diog. Laert. vii. 119.

God *was in Christ*,^{*} accomplishing, through the Medium of *Jesus*, his benevolent Purpose of the Redemption of Mankind.—God and *Jesus* are equally declared by the sacred Writers to be the *Lords*, the *Judges*, the *Redeemers*, the *Saviours* of the Sons of Men: not because they are *coeternal* together and *coequal*,—the *same high and lofty one, who inhabiteth Eternity*:[†] but because (as I have before remarked) the *Character* and the *Actions* of the *Principal* are transferred, by a most customary and popular Expedient of Language, to the subordinate Capacity of the *delegated Agent*.

Sometimes the Apostle *Paul* entitles the *Christian Revelation the Gospel of God*; sometimes *the Gospel of Christ*, and sometimes *his own Gospel*: not intending, we may be sure, that his Readers should

^{*} 2 Cor. v. 19.

[†] Isaiah lvii. 15. or rather — *who liveth for ever*. So the *Syriac*, which is generally the best Version: דשרא לעלמין: and so the *Arabic* understood the LXX: *ألمن*.

conclude

conclude both *God* and *Christ* and *Paul* to be *one undivided Being*, the true *Jehovah*; but intimating only, by these unambiguous Expressions, that *Christ* and *Paul* were, each in his Order, the *Apostles*^m appointed by God to promulgate and confirm that *everlasting* Gospel, which he had planned in the Counsels of his eternal Providence, when *Paul* was not, and when *Christ* WAS NOT.

Who will refuse to drop a Tear of Pity over that wonderful Infatuation, which renders the Understanding blind to the clearest Truths; and disposes the most accomplished and intelligent of our Species, in Contradiction to the first Principles of Philosophy and the fundamental Article of all Religion, to love and believe a LIE?—*How long, O! Lord, holy and true!*

2. *A Voice of one crying in the Wilderness: Prepare ye the Way of the Lord.** C. iii. 3.

* Heb. iii. 1. * Or of *Jehovah*—יהוה —Is. xl. 3.

This *Way of Jehovah* is called *thy Way*—i. e. *the Way of Jesus*. C. xi. v. 10. And why? for Reasons sufficiently insisted on already: because *Jehovah* was the *Commissioner*, and *Jesus* the *Minister* of his Commission: one *marked out* the Way, and the other *walked in it*.—But to bring this Matter to a short Issue. Whenever such fancied Inconsistencies in parallel Texts occur hereafter, I shall refer, without further Trouble, to this Head; and shall make no Account of Difficulties, that may be so easily and unexceptionably adjusted by these obvious Expedients. If there be any Man, who can profess himself dissatisfied with such Treatment, — who loves Mysteries and Riddles better than plain and intelligible Doctrine; I do not pretend to write for him: and, to speak plainly, am of Opinion, that more must be done for his Conversion,

Conversion, than Reason and Argument are able to accomplish.*

3. *No one knoweth the Son, but the Father: nor doth any one know the Father, but the Son; and he, to whom the Son is willing to reveal him: C. xi. v. 27.*°

Not to discuss on this Occasion without Necessity the proper Interpretation of the Text before us,† I shall content

* Χαλιποι γαρ φιλοσοφία καὶ προληψίς πρὸς τὸ ποιῆσαι καὶ τοῖς ἐστέροις ἀντιβλεψαί, ἵνα μὴ καταλυψῶσι δόγματα διανοηθέντα ἀπὸ συνηθείας ἡμετέρας — καὶ εὐχεριζέσθω γὰρ ἀδελφοὶ τῆς περὶ ἄλλων συνειδήσεως, καὶ δυνάμεως αὐτῶν ἵνα καταλυψῶσι αὐτὰς περὶ τὰ δόγματα. Orig. cont. Cels. p. 40. An non supra δυνάμεως αὐτῶν?

° Some of the ancient Versions exhibit the last Clause somewhat differently, and, in my Opinion, full as well; *And to whom he pleases, he will reveal him.* So Copt. Arab. Perf. and also the Æth. (ወሃ ስዕላ) though the Latin Version in the *London Polyglott* makes it follow the common Reading. The *Perse* indeed read ἀποκαλύπτει, not ἀποκαλύψει, like the Rest.—This is one Proof among many of the same Sort, that this Translator did not follow the *Syriac* Version without consulting the Original, as it is commonly supposed.

† See LE CLERC *in loc.*

myself with pointing out the Absurdity of that Deduction, which makes the *Son* comprehensible to none but the *Father*, on Account of his *Godhead*. Our Lord acknowledges himself able to reveal the *Father* to *whomsoever* he pleases. And shall the *Father* then be *comprehensible*, when the *Son* is not? Can *Flesh and Blood* become acquainted with the KING ETERNAL, IMMORTAL, INVISIBLE, AND ONLY WISE, and be incapable, at the same Time, of *knowing* the MAN CHRIST JESUS,—who *dwelt* among us—who was subject to our *Infirmities*—who *died* on a Cross—who *was not ashamed to call us Brethren*?¹

4. *The Christ, the Son of God*: C. xxvi. v. 63. and in other Places.

That Nothing may be overlooked, as we go along, which may be thought of the least Moment in the present Question; and that no one may suppose me

¹ Heb. ii. 11, 17.—iv. 15.

unwilling to encounter any Passage favourable to the *Trinitarian* Doctrine, from Motives of Partiality and Prejudice; I will endeavour to illustrate and explain the Phrase here quoted, which is so often met with in the *New Testament*.

The Words *Son* and *Daughter* were very variously and sometimes very curiously applied in the *Hebrew* Language; some Specimens of which I have already given in another Work.* In the *Old Testament*, *Israel*, as the Representative of the *Jewish* Nation, is called *the Son of God*; *David* is honoured with the same Appellation: the *Jews* themselves are said to be the *Sons* and *Daughters* of the Lord Almighty. In the *New Testament*, *Adam* is so named; and all good Men, who endeavour to *resemble* their heavenly

* On Matt. v. 9. In Addition to what I have there produced from other Languages, I beg Leave to quote another Instance from the *Antologia*, where an *Asi* is called *וִירָא טַרְיָא שְׂדֵדְוִרְטָא*, a *Son of Slowness*. See *Masles's Heb. Gram.* p. 284, and *Cast. Lex.* under 12.

Father

Father in Love and Purity, are comprehended under the same Distinction. But *Jesus Christ*, the *second Adam*, the *Lord from Heaven*, the *Messiah*, the *Offspring and the Root of David*, was, in a more emphatical Sense than any other Person, **THE SON OF GOD**. — He was the peculiar *Favourite* of the Almighty: *This is my beloved Son*, said the heavenly Voice, *in whom I am well pleased*. — He passed through his Pilgrimage on Earth pure and undefiled, without Spot or Blemish: and had, on this Account, a better Claim than the best of other Men, to that high Distinction. — And lastly, his *præternatural* Production, by the special Intervention of the *Holy Spirit*, would alone have given him a preeminent Title to the Name of *the Son of God*. — But, if the Word *Son* convey any Ideas whatsoever, they are those of *Derivation*, and of *Inferiority* both in *Dignity* and *Time*.

* Matt. xvi. 16. — xxvi. 63.

† Luke i. 35.

And

And this Notion will be found to accompany the Term in all it's Multiplicity of singular Acceptations in the *Eastern* Languages. An *eternal Son* is a Contradiction in Terms, and absolute Nonsense.

5. *Go ye, therefore, and make Disciples of all the Nations, baptising them in the Name of the Father, and of the Son, and of the Holy Spirit: C. xxviii. v. 19.*

The *Æthiopic* Version of this Place has: *As ye baptise them, say: In the Name—*

The *Persic* Translator, who is in general paraphrastical and often follows the *Syriac*, but was evidently some very judicious Person, is worth quoting at Length:

Go, and give Instruction to the whole World, and bring it in to my Religion and Faith: and baptise them (that is, make them Christians) in the Name of the Father, and of the Son, and of the Holy Spirit.

■ בל שם אב ויהוה ורוח

To

To baptise them (as this Translator rightly observes) is the same as *to make them Christians*.—Now what was the *Article of Faith*, essential to every one, who was willing to become a *Christian*? *The Messiahship of Jesus of Nazareth*. And what particulars are necessarily implied in this Proposition? A Persuasion, that *God the Father* had authenticated the Pretensions of his *Son Jesus* by the Power of the *Holy Spirit*. And therefore, to do them Justice, the Advocates of the *Nicene Council* judged well, whatever their Motives might be, in adopting the Interpretation of *Irenæus*,* and in sup-

* See my Note on Matt. xvi. 18.

* *In Christi nomine subauditur, qui unxit; et ipse, qui unctus est; et ipsa unctio, in qua unctus est. Et UNXIT quidem PATER, UNCTUS est verè FILIUS, in SPIRITU, qui est UNCTIO. Iren. iii. 20. Dr. WHITBY (Script. Pat. in A. B. Ap.) very injudiciously terms this a Shift of Irenæus; and Mr. LINDSEY (Apol. C. iii.) unwarily joins in the Censure. The Injunction of our Lord and the Practice of the Apostles cannot otherwise be reconciled. For this Reason, that Solution of mine, to which I refer in my Comm. on this Place, is quite wrong and unsatisfactory: ut vineta egomet cadam mea.*

posing this Passage to be exactly equivalent to Acts x. 38.—*GOD anointed JESUS of Nazareth with the HOLY SPIRIT and with Power.*¹

No Equality between the *Father, Son, and Holy Spirit* can be inferred from this similar Mention of all *three* in the Formula of *Baptism*; as is evident in itself; and as others have proved from various Passages of Scripture.*

Nor (to introduce one Objection upon that Head) can the *Personality* of the *Holy Spirit* be proved with any tolerable Degree of Satisfaction to a reasonable Enquirer, from the Text before us. For, if that Inference were just; then, since *Jesus* is said to *baptise with the HOLY SPIRIT and with FIRE* and to be bapti-

¹ This is the *Hebrew* Phraseology for — *the Holy Spirit of Power*: see my *Comm.* on Matt. iii. 11.

* Mr. LINDSEY has referred (*Apol. C. iii.*) with great Pertinency for this Purpose to 1 Sam. xii. 18. 1 Chron. xxix. 20. 1 Tim. v. 21: to which let me add Acts xv. 28. Heb. xii. 22-24. Rev. i. 4.

fed with the HOLY SPIRIT and with POWER — will FIRE and POWER be *two* distinct Persons, equal to the Holy Spirit, and consequently, to Jesus and God the Father?

These are the principal, and perhaps the only Texts of *St. Matthew's* Gospel, which have been thought to establish the proper Divinity of Jesus Christ. With what Justice an Interpretation favourable to such an astonishing Hypothesis has been fastened on them, and how far my Expositions to the contrary are consistent with sound Reason, solid Criticism, and the Tenour of the Scriptures, let them, who have a competent Intimacy with the Spirit of those Scriptures, and no Predilection but for Truth, take upon them to determine. We will now go through the History at large; and try, if we can collect from more explicit Testimony and the various Incidents of our Saviour's Life, what he himself asserted, and our Evangelist must have thought,

with

with Respect to his *personal* Dignity and Character.

The first Consideration, that presents itself to our Notice, is the *supernatural Conception* of our Lord, without the Intervention of a mortal Father. — Some, I know, have been disposed to dispute the Genuineness of this Part of *Matthew's* Narrative; but upon no Premises, I think, that will warrant such a dangerous Conclusion. The *Ebionites*, indeed, rejected the *two first Chapters* of this *Gospel*, because their Notion of the human Generation of *Christ* could not otherwise be digested. *St. Luke's* Account was equally incompatible with this Scheme; and therefore to avoid the Appearance, I presume, of too much Singularity and Prejudice, they disavowed, with Consistency enough, all the *three other Gospels*. It will suffice to observe, that *Hegesippus* acknowledged these *Chapters* to be genuine — that they are found in all the

^a Iren. i. 26.

^b Apud Euseb. E. H. iii. 19. 20.

old MSS —and are retained in the *Syriac, Latin, Coptic, Æthiopic, Arabic, and Persian* Versions.* They rest, therefore, upon the same Foundation as the other Scriptures, and should be regarded with equal Respect, until better Proof of their Spuriousness can be produced.

To return to the Subject. — As *Christ* had at least *one* earthly Parent, and was *born* like all *other Men*: it is utterly impossible, that the Singularity of his Conception should alone constitute him equal to *Jehovah*. This is, indeed, an Absurdity too gross and shocking to insist upon. The *Trinitarian*, therefore, can derive no Advantage to his Scheme from this extraordinary Circumstance.

And, if the *Arian* congratulates himself upon it, as a *Corner-Stone* of his favourite Opinion, it must be for Want of Something more stable to confide in. For (to imitate the Remonstrance of Ni-

* For the *Armenian*, which is said to be ancient, I cannot answer.

codemus to our Lord) "How can a Being of super-angelic Nature enter into a Mother's Womb, and be born?"—Is this either a Document of *Reason*, or a Dictate of *Revelation*, that we should think it worthy of all Acceptation and Belief?—Human Ingenuity could hardly devise a more improbable Supposition, than the *Arian* Scheme: a Supposition, as full of Mystery and Contradiction, as the *Trinity* itself.—I will only add, that, if *Jesus* pre-existed with the Father, antecedently to his Manifestation upon Earth, it is perfectly unaccountable, how the *Evangelist*, in relating the Particulars of his *Nativity*, should omit the most important and wonderful Circumstance of all. Let the *Arian* supply us with a probable Solution of this Difficulty.

And yet, who now shall venture to specify the peculiar Purposes of Providence in this extraordinary Deviation from the Course of Nature, in Behalf of the *Christian* Dispensation? How can we

presume to decide upon such a Topic, when *Revelation* herself is silent? It can be no Crime, however, in a Lover of the Gospel to suggest, with becoming Diffidence, what might possibly *be one* Object of this Contrivance of the Almighty.* It appears to have been his Will to exhibit a *perfect Pattern* of human Virtue, to which the Followers of *Jesus* might endeavour to form their Conduct.* Is it then *improbable*, that a Generation different from that of common Mortals—who all go out of the Way—of whom there is none good, no not one—might be absolutely essential to the Accomplishment of this Purpose?—But this must be allowed to be a very sublime and mysterious Subject; and we know from good Authority, that in the Scheme of *Christianity* there

* Non tamen pigebit meam quibusdam locis posuisse sententiam. Neque enim me cuiusquam sectæ, velut quâdam superstitione imbutus, addixi. Quintil.

* Heb. viii. 26.—iv. 15.

are other Things *hard to be understood*,¹ and Things, which *Angels desire to look into*.²

In the *second Chapter*, some Circumstances of our Saviour's early *Infancy* are recorded. He is there spoken of, as under the sole Management of *Joseph* and his *Mother* : equally *exposed to Danger*, equally *infirm*, and equally *helpless*, with any other Infant whatsoever.

In the next *Chapter*, between which and the preceding, an Interval of 27 or 28 Years is passed over in Silence, his Forerunner *John the Baptist* is introduced. This Messenger describes the Dignity and Offices of our Lord, as the *Messiah*, a Person greatly superiour to himself, in

¹ 2 Pet. iii. 16. where we should read *οις*, in *which Things*, or *upon which Subject*.

² 1 Pet. i. 12. Εοικαμεν ἡμεις τῶν δυνατῶν τε καὶ αδυνατῶν ἀμβλυοικοι τινος ὡς καὶ κριταὶ πτωχῶν. Δοκιμαζομεν γὰρ διὰ ταῦτα δοξαμὴν ἀδρανῶντος ἀγνώστου ἡμῶν, καὶ ἀπίστου, καὶ ἀκατανοήτου, ὥστε οὐ φαίνεται ἡμῖν καὶ τῶν ὑπερῶν ἀπορῶν, καὶ τῶν ὑφ' ἡμῶν ἀσέβητων· σὺχνα μὲν καὶ δι' ἀσέβειας, σὺχνα δὲ καὶ διὰ κατωτάτης φροσύνης. Luc.

very lofty Language; suitable to the Character of the most illustrious Prophet, ever commissioned by God for the Welfare of Mankind. But *John*, so much disposed as he was to possess the People with magnificent Apprehensions of the approaching Saviour, and to omit no Circumstance of Dignity, with which he was acquainted, that might serve to recommend so august a Personage to their Notice; maintains a total Silence with Respect to any *Equality* of *Jesus* with *Jehovah*,—to a State of *Pre-existence*, or a *superangelic Nature*: Topics, calculated beyond all other to raise the Ideas of the *Jewish Nation*, and to aggrandise the Name of our *Messiah*.—Can we suppose, that *John the Baptist* believed a *Trinity in Unity*? The greatest Zealot will hardly venture to defend so outrageous a Proposition.

At his *Baptism*, a Voice from Heaven^a declares him to be the *beloved Son* of God.

^a Called by the *Rabbins* *בין* *בין*: to denote a *less immediate* Communication of the Deity.

In

In this Title no *Divinity of Nature* is comprehended: for *Israel* also was the *beloved Child of Jehovah*.¹

His *Temptation* supposes him to be subject to the *Weaknesses and Passions of Humanity*: over which he triumphed by his superiour Virtue and absolute Resignation of himself, in every Circumstance of Life, to his Father's Will.

He next appears in his proper Character, as the Founder of a religious Sect; choosing his Disciples, dispensing to them the Laws of his Institution, and laying down Rules for the Regulation of their future Conduct. These are delivered in a Tone of Authority and with a Spirit of Wisdom, that would alone authenticate his Pretensions to be the anointed Prophet of the Lord: enabled as he was to speak, as never Man spake. In the Course of these Instructions, some Inti-

¹ Hof. xi. 1.

mations are dropped* of his Appointment to be the Judge of Mankind and the Medium of their Addresses to the supreme Being. But these mediatorial Offices were not his *inherent Right*, but only a *temporary Investiture*; to be surrendered to the omnipotent Disposer, when the Ends of them are accomplished: that *God may be all in all.*¹

In C. ix. our Lord asserts his Prerogative of *forgiving Sins*. This was one of those high Privileges consigned to him, as the Redeemer of the World. The Multitudes judged wisely in *glorifying God, who had given such Power unto MEN*. For his *Apostles* also were enabled to do these Things,* and *greater Things than these.*²

In C. x. v. 32. and in many other Places, he styles God his *Father*; whom

* C. vii. v. 21, 22.

¹ 1 Cor. xv. 28. 47.

* C. x. v. 8.

² John xiv. 12.— See another Example of the same just Conclusion, John vi. 14.

he had frequently stiled before the *Father* of all *Mankind*."

He perpetually speaks of himself throughout the *Gospels* in emphatical Terms, as *the Son of Man*.* It appears to me, that this Phrase could be so frequently introduced from no other assignable Motive, than that of impressing on his Followers a firm Persuasion of his *actual Humanity*, and his perfect *Similitude* of Nature to other *Men*. It might possibly be designed, in some Measure, to obviate any erroneous Conceptions, that might originate from his other Appellation—*the Son of God*: a Title, as I have shewn above, appropriated to the

* And in both Instances for the same Reason, assigned by St. Paul in the Words of *Aratus*: *Τὸ γὰρ καὶ ἡμεῖς ἐκ τούτου*: for we are also his OFFSPRING.

• This Phrase is used in the *Jewish* Scriptures, in Conformity to the Spirit of that Language, as equivalent to a *Man*—one, that is *frail* and *mortal*: Ps. viii. 5. *אנוש*—is one exposed to *Infirmity* and *Sickness*: *אנוש*, one formed of *earthly materials*, and therefore *perishable*. This Word sometimes signifies a *Grave* in the *Arabic* Language.

Messiah. *The Son of Man* is a Phrase, however, directly subversive of any opinion of *Jesus*, as the *most high God*, or an *angelic Being*: nay, it might be employed, one would almost think from it's frequent Recurrence, to prevent and rebuke the intemperate Devotion of his future Followers, in exalting him to an Equality with that Being, whom he obeyed, and worshipped as *his God* and *our God*: a Species of Homage, which must doubtless be inconceivably offensive to this *meek and lowly Son of David*.

In C. xi. v. 27. and in many other Parts of all the Gospels, which it would be troublesome and useless to specify, he attributes all his Powers to the *Father*: not greedily appropriating^{*} his great Endowments to himself, or desirous of aggrandising his own Name.

In C. xii. v. 32. by making a *Blasphemy* against himself a less heinous Offence,

^{*} Οὐκ ἠγνοῦσεν τὴν ἀφραγμίαν: Phil. ii. 6: see this Phrase explained in its Order below.

than

than a *Blasphemy* against the *Holy Spirit* of God; he appears to acknowledge his *Inferiority* to that *Holy Spirit*.

In C. xiv. v. 23. and on many other Occasions, he is represented, as offering up *Prayer* to the Almighty, like any other mortal: an incontrovertible Proof of *Subordination* and *Dependance*.

In C. xvi. v. 17. he commends *Peter* for a just Apprehension of his Character. Yet *Peter* had not celebrated his *Pre-existence*, or called him God, equal to *Jehovah*; but *the Christ, the Son of the living God*.

In C. xx. v. 23. he professes himself able to dispense the first Honours of his Kingdom to those *only*,^{*} for whom his *Father* had prepared them.

In C. xxvi. v. 37-45. he is smitten with Terror and Dismay at the Prospect of his approaching Death; and offers up *Prayers* to God in an Agony of Sor-

^{*} See this Passage properly explained in my *Commentary*. All the ancient Translators are unanimous in so understanding it.

row, with all the Symptoms of human Weakness.

In C. xxvii. his last Scene of Suffering is circumstantially described: during which he most evidently appears to have been subject to the same mental Sensations and the same Pains of Body, as would have affected an *ordinary Man* in a similar Situation. He endured, indeed, the Torments of the Cross, as he had done every other Trial of his Fidelity, with a Fortitude, a Complacency, a Resignation, that could not be exceeded. In a Moment of extreme Agony, he expostulates with his heavenly Father for leaving him so long to such intolerable Anguish: desiring, no Doubt, to be delivered by *Him*, in whose Hands are *the Issues of Life*. *My God, my God,* he exclaims, *why hast thou forsaken me?*

We are then told of his Death, Interment, and Resurrection from the Grave to a Life of Immortality and Glory. But even in this State of Exaltation, he arrogates

rogates to himself no Powers, independent of the Disposal of his Father. *All Power hath been GIVEN to me in Heaven and upon Earth.*

After this Survey, can it be thought probable that *St. Matthew* supposed his Master to be the MOST HIGH GOD?—That he believed the same *Jesus* who was an *Infant*; who advanced *gradually* to *Maturity* of *Understanding* and *Years*; who on all Occasions acknowledged himself a *Man*; who confessed his *Subjection* to the *Father*, and an entire Dependance on *his Will*; who suffered *Hunger*, *Pain*, and *Death*—to be an ALL-PERFECT BEING? that is, to be, at the same Time, WEAK and OMNIPOTENT, IGNORANT and ALL-WISE, *imprisoned* in an *earthly Body* and *present* in every Corner of the Universe, TORMENTED with PAIN and IMPASSIBLE—and in short to involve in his Per-

* Matt. xxviii. 18. The *Æthiopic* Version has: *All Judgement of Heaven and Earth*: as if intending to intimate in what that Power particularly consisted.

son every Contradiction, that human Language can express? Will any one have Recourse to that unspeakably contemptible Shift; "as *Man* he was ignorant, as *God* he was all-wise"—and so on? i. e.—as *Man* he was *Man*, as *God* he was *God*." He, who can overlook such Objections, and be contented with such Answers, must wait, like the *Jews*, 'till *Elias* comes to enlighten and convince him: for the customary Methods of Conviction by Reason and Argument are not calculated for this Purpose.

Let me conclude this *Section* with one general Remark.

* What is to be done with such equivocating Reasoners?

Quærentiam vultus mutantem Protea nota?

I reply in the Words of *Irenæus*: *Omnis autem questio non per aliud, quod queritur, habebit resolutionem; nec ambiguitas per aliam ambiguitatem solvetur, APUD EOS, QUI SENSUM HABENT; aut ænigmata per aliud majus ænigma; sed ea, quæ sunt talia, ex manifestis, et consonantibus, et claris accipiunt absolutiones. ii. 10.*

All

All the grand Truths of *Philosophy* and *Religion* are observed to be wonderfully simple, clear, and consistent. The Proposition of a *Trinity* in *Unity* has about it something so scholastical, so complex, so mysterious, so inexplicable, that one might almost venture before-hand to pronounce it false. There are Powers in the Mind of Man, that enable him to distinguish at once between the fantastic Labours of Art, and the Simplicity of Nature — between *Solomon's* Glory and the *Lily* of the Field.

Truth and Simplicity are as inseparable, as *Sophistry* and *Falshood*. This is finely touched upon by *Euripides*:

Ἀλλὰ τὸ μὲν τῆς ἀληθείας ἔφε,

Κ' οὐ τοιαύτῳ διὰ τ' ἀδελφ' ἱμνησμάτων,

ἔχει γὰρ αὐτὰ καίρι· ἢ δ' ἀδελφ' λόγῳ.

Νοεὶ δὲ αὐτῷ φαρμάκῳ δίνεται σοφίη.

SECTION

SECTION II.

The Opinion of St. Mark.

AS the Gospel of St. Mark exhibits only an *Epitome* of St. Matthew's, with the Accession of one or two new Facts and a little Variety of Narrative to complete, it is probable, what appeared to him defective in the History of his Predecessor; we cannot expect to find much to our present Purpose, that has not been anticipated in the foregoing Pages. And indeed the *general* Observations, deducible from the Scope of all these Histories, must have of Course so great a Resemblance, as to render a regular Repetition of them entirely superfluous. This Gospel, however, presents us with one memorable Passage, which may be produced to the best Advantage on this Occasion.

But concerning that Day and that Hour no one knoweth: neither the Angels, who are
in

in Heaven, nor the Son, but the Father.
C. xiii. v. 32.*

Here we are informed, in a Declaration of most explicit Language, of our Saviour's *imperfect Knowledge*, from his own Mouth. The FATHER *knew this Day and this Hour*; but HE and the Angels of Heaven were entire Strangers to the appointed Time. How then could this Jesus be equal to this *Jehovah*? How could this UNINFORMED PROPHET be himself the OMNISCIENT GOD?—Alas! for those, who have Eyes, and see not; and Hearts that refuse to understand.*

* See my Note on Matt. xxiv. 36.—The *Ethiopic* has; *אב בדתה*—*the Father alone*: and so the *Perse*, with this further Variation: *Neither Men, nor the Angels*—

* This Particular of our Lord's Ignorance, which he mentions of himself, is very improperly omitted by BISHOP NEWCOME in his *Observations*, Part i. C. i. S. 2.—*Scientiam diei illius filius non erubuit referre ad patrem: sed dixit quod verum est.*—Iren. ii. 48.

SECTION III.

The Opinion of St. Luke.

NOR does any Thing occur in *St. Luke's Gospel*, particularly pertinent to the Subject before us, that has not been already exhibited in the circumstantial Review of *St. Matthew's History*, *Luke's Narrative* wears, indeed, an original Complexion, and is executed with superiour Merit, as a more finished Piece of elegant Composition: but, though it is enriched with additional Matter of Importance and with a Variety of *Parables*, eminently beautiful and instructive; yet does it furnish no fresh Information respecting the Person and Nature of our Lord. As this *Evangelist*, however, like his Predecessors, describes *Jesus* as a *Man*, advancing in *Wisdom* and *Age* together,* with all the concomitant

* Ζοφιας καὶ ἡλικίας.—Luke ii. 52, *sapientia et etate*: Vel. the *Coptic* *man*, like the *Greek*, is ambiguous: the other Versions render *Stature*.

Properties of human Nature; it is reasonable to conclude, that he also supposed the *Messiah* to be actually and substantially a MAN.

But *Luke* was the Author of another capital Performance: which must not be passed over in so cursory a Manner. This contains a most interesting Account of the original Establishment of the *Christian Church* and the Fortunes of the first Preachers of the Gospel, after their Master's Ascension into Heaven. As *Jesus*, upon the *Arian* Scheme, was now reinstated in that exalted Rank, which he possessed previously to his Manifestation upon Earth, not without accumulated Honours, the Reward of his high Deserts: and, upon the *Trinitarian Hypothesis*, was wholly divested of his human Character, and become God, as before the Time of his *Incarnation*, without any

Associations of mortal Frailty: we may reasonably expect to find him spoken of by our Historian in a Magnificence of Language correspondent to such an Alteration, from a Condition of the most abject Humiliation to the highest Rank; and to see our Lord himself arrogate superiour Respect, and Titles of suitable Distinction. Let us then, in Conformity to the Plan proposed, go on in our Enquiry.

1. *And they cast Stones at Stephen, as he was invoking, and saying: "Lord Jesus! receive my Spirit."* C. vii, v, 59.

The Syriac Version stands thus: *And they stoned Stephen, as he was praying; and*

* Ελαβι δε τος Καλτοι—α' παντας, ισοι τη ιηου μη παντες ησαν, οτις προφηταις δυ λεγουσι ημας τας Χρις ειδημας: το μη πρις, ανθρωποπαθειας η' ταπειντητας, ινα ου ανθρωποι ου ι Χρις η ιδου της φερωσας προς Θεω ιδου, και μηδεν του ο' τη βίη της ανθρωπων απολογιας καταλιπη τοπος, δε εκ εγωιστου περι της ιουδαϊας κριται: την δ' ιτις, ειδοις, και μοις διωτεις, και ανθρωποπαθειας η' ταπειντητας. Orig. cont. Cels. p. 43.

כד פלגל.

saying:

saying: Our Lord Jesus. — The Arabic also is: — "as he was SUPPLICATING. The *Æthiopic* has: Stephen CRIED OUT." The *Coptic* Word is rendered in *David Wilkins*' Edition of the *New Testament* by *orantem*, praying; but would have been better rendered *appellantiem*, addressing: the Term in that Language for praying is different. Yet, in my Opinion, it must be allowed, that the two first Translators above-mentioned have assigned a just Interpretation of the *Greek* Word here used.* All, therefore, that remains to be considered upon this Text is, what *Stephen* must have supposed *Jesus* to be, when he made him the Object of his Prayer. The preceding Verses will lead us to a right Notion of this Matter.

Behold! said the holy Martyr in the Triumph of his Faith, *I see the Heavens opened, and THE SON OF MAN standing at the Right-Hand of God: v. 56.*

* ὁρῶντος.

* κηρύττει.

* ἑκκατὸν.

By the Phrase—*sitting on the Right-Hand—Power and Dignity* are denoted in the *Hebrew Language*. And we are informed, that *Jesus* was now entrusted with all Authority to manage the *Church*, which he had lately planted.* He was the *Mediator*—he was the *High-Priest*, appointed to offer up the *spiritual Sacrifices* of his People at the Throne of *his Father and their Father*, of *his God and their God*.⁴ By Virtue of this high Office, *Honour and Glory and Blessing and Power* may be ascribed to him;⁵ and *Prayer* may be presented, as to the *sole Agent* between *God and Man*. But *Jesus* is not therefore *equal* to his Father, any more

* See my Notes Matt. xix. 28.—xx. 21.

* Matt. xxviii. 18. Eph. i. 22.

* John x. 17. Ἀφ' οὗτος αὐτοῦ (Ἰησοῦ). ὡς ἀρχιερεὺς, τῶν ἐν αὐτῷ θυσιασθῶντων ἡμῶν θυσιῶν ἀναφέροντι ἐκείνῳ τῷ Θεῷ αὐτοῦ ὡς Θεῷ ἡμῶν, ὡς πατέρα αὐτοῦ ὡς σωτῆρα τῶν ψυχῶν αὐτοῦ τοῦ λόγου τοῦ Θεοῦ. Orig. cont. Cels. L. viii. p. 395. a Passage which carries it's own Antidote along with it.

* As in several Passages of the *New Testament*, 2 Pet. iii. 18. Rev. i. 6.—v. 13. and, perhaps, elsewhere.

than

than the *Minister* is equal to his *Principal*; a *Priest* to his *God*; an *Ambassadour* to his *Sovereign*; a *Servant* to his *Master*; an *Apostle*, to him, who sent him.

And the Reasonableness of this particular Address, made by *Stephen* to our Lord, appears from this Consideration; that the true Sons of God were consigned to HIS Custody: HE was to take Care, that none was lost: HE was to raise them up at the last Day.

Is it possible to avoid remarking, that even in this Passage, *Jesus* is called THE SON OF MAN?

F 3

2. And

¹ John vi. 39.—x. 28. To this, in my Judgement, *Paul* alludes, when he says (2 Tim. i. 12.), that he knows to whom he has committed his *Deposit* (i. e. his *Life*—his *Soul*—*himself*) to keep unto that Day.

² *Origen* sometimes expressed himself well, and in the exact *apostolical* Manner prescribed in the New Testament upon the Subject of *Prayer*, tho' he was not consistent with himself (see my Note on Matt. xviii. 19.), and appears to have had upon the whole erroneous Conceptions of it, as may be seen from that Part of his Book against *Celsus*, whence the following Quotations are taken.

Παροι

2. And here he has Power from the High-Priest to bind all, who call upon thy Name: (i. e. the Name of Jesus) C. ix. v. 14.

The Phrase in the Original^a might be translated—those, who call upon themselves thy Name: or—who call themselves by thy Name: i. e. who call themselves Christians. So the Arabic Translation has it. To the same Sense St. James: Do not they blaspheme the holy Name, by which ye are called^b—i. e. —your Sur-Name of Christians—C. ii. v. 7.—In the same

Παροι μὴ γὰρ διανοί, ἢ προσευχῇ, ἢ ἰστούῳ, ἢ ευχαριστίᾳ ἀναπαύσῃ τοις κατὰ Θεοῦ, διὰ τοῦ ἀρχιερέως. We must send up all Supplication, Prayer, Intercession, and Thanksgiving to GOD OVER ALL, THROUGH the High-Priest.

Εὐχαριστοῦμεν—πρὸς πάντας διὰ κατὰ Θεοῦ, διὰ τοῦ σωτῆρος ἡμῶν ἡμῶν τοῦ Θεοῦ. To pray to the ALL SUFFICIENT SUPREME GOD, THROUGH our Saviour the Son of God. Cont. Cels. L. v. p. 233.

^a Εὐχαριστοῦμεν το σὸν οὐν.

^b Ἰσοῦ καὶ ἡμῶν: which is the more observable, because of the general Oribodoxy of this Version.

^c Το σὸν οὐν καὶ ἡμῶν.

Manner

Manner we might render the similar Passages, v. 21. of this Chapter: C. xxii. v. 16. (for the true Reading there is *his Name*: as in the Syrian, Coptic, and Vulgate: and indeed the Ethiopic Word¹ should be translated *his Name*: for it is usual with this Translator to omit the Pronoun, when it can be done without Ambiguity): and 1 Cor. i. 2. 2 Tim. ii. 22. though *the Lord* in this last Place may better be understood of God; intended, this other Sense would suit 1 Cor. i. 2. much better than the common one; for the Context almost requires it: and yet the ancient Versions are unanimous in not admitting it. The received Translation, however, should be retained, in my Judgement; in the Text now under Contemplation, because this very Phrase² is employed by the LXX to represent a

¹ Not το Κεϋν, but αὐτο.

² αὐτο.

³ Εὐαγγελισται το αὐτο: 1. 21. 2. 22. 11. 22.

similar one in the *Hebrew*, because this is the more common Meaning of the Words in the *New Testament*,* and because this Translation seems to agree with the Scope of these Passages, better than the other: for the Expression in this *Chapter* is used by *unbelieving Jews*, who, from observing that the Prayers of *Christians* were offered up to *God* in the Name of *Jesus*, might readily learn to distinguish the new Sect by the Title of the *Invokers of Jesus*. So great a Novelty would the Association of *any* Name in Addresses to the Deity appear to that People, who applied to *God* in their Devotions without the Interposition of any Mediator, and were so extremely jealous of the divine Supremacy!

With Respect to *Acts* xxii. 16. we know, that *Confession of Sins* and *Prayer* were indispensable Concomitants of the

* *קרא בשם*.

* *Acts* ii. 21. *Rom.* x. 12, 13. *2 Cor.* i. 29. *1 Pet.* i. 17.

Ceremony of *Baptism* in the primitive Church.

Candid and liberal as he must allow these Concessions to be, the *Trinitarian* can derive from them no Support to his Opinion. The Reflections, which I have made upon the Quotation preceding this, are sufficiently satisfactory to be applied on the present Occasion also.

3. To feed the Church of God, which he acquired with his own Blood: C. xx. v. 28.

This is one of those unscriptural Texts, which sturdy Polemics of little Learning, of less Impartiality, and of no Shame, are perpetually obtruding on our Notice, to the Deception of common Readers and the Disgrace of ingenuous Criticism. No such Expression could possibly come from the Pen of our *Evangelist*: no such Idea could enter the Head of a primitive Professor of the Gospel. — The *Arabic* Translator has employed both Readings, which proves, that

that the Original was already corrupted in his Time, and, by the by, that he made his Translation from the Greek, a Position, which has been disputed. He has—*the Church of the Lord God*. But the Syriac, that most ancient and, indeed, inestimable Version, which would be ill exchanged for all the MSS of the Greek Testament in the Universe, most explicitly renders—*the Congregation, or Church of the Messiah, or of Christ*.^a And so the Coptic, a most accurate and valuable Translation: *the Church of the Lord*.

Let the orthodox Son of the Church insult us no more with this blasphemous Phrase of *the Blood of God*, to the Scandal of Christianity and of Common-Sense; and in direct Contradiction to the Affir-

quodammodo a se

possibile est

quodammodo a se

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quodammodo a se

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quodammodo a se

quodammodo a se

tions of his *Mother* in the first *Article* of her *Summary of Faith and Practice.*

Crudelis mater magis, an puer improbus ille?

Improbus ille puer, crudelis tu quoque mater.

I am not aware of any more particular Texts in this Portion of the Scriptures, which have been confided in, as containing in themselves a substantial Argument for the Divinity of *Jesus*. Proceed we then to a general Survey of it's Contents at large.

C. i. v. 7. Our Lord seems to intimate his Ignorance of the Time appointed for the *Restitution of the Kingdom to Israel*: for he declares to his Disciples, that the *Father* placed this in his own Power. Compare it with Mark xiii. 32. animadverted upon above.

C. ii. v. 22. The *Apostle Peter* expressly styles our Lord A MAN, appointed by God.

* *There is but one living and true God everlasting, without Body, Parts, or Passions—1st Art. Church of England.*

V. 33. The same *Apostle* calls his Place at the Right Hand of God, an *Exaltation*: intimating most undoubtedly, that *Jesus* was now advanced to a higher Station, than any he ever occupied before: an Idea totally incompatible with the Notions entertained by the Disciples of *Arius* and *Athanasius*. — Parallel to this Text are C. v. v. 31. Phil. ii. 9. and several other Passages of Scripture.

C. iii. v. 13. *Peter* calls him *the Servant of God*: see too the same Appellation v. 26. — iv. 27.

V. 22. *Jesus* is declared to be a Prophet like unto *Moses*: a Comparison, that suits a *Man*, but would surely do no great Honour to the CREATOR and God of *Moses*.

C. v. 30, 31. He is called simply *Jesus*, who owed his Dignities, and his Rank of

* That the Word *gav* in these and other Places corresponds to the Hebrew *נָבִי*, every Body knows:

Vel patri nō vult, nisi qui nullum ere levatur.

chief Guide and Saviour of Mankind to the Appointment of God: — We may observe, that *Moses* is distinguished by equivalent Terms of Honour in Ci. vii. v. 35. *a Ruler and Deliverer.*

C. xvii. v. 31. *Paul* speaks of *Jesus*, as the MAN, whom God ordained.

In the Remainder of this Book, which is throughout almost wholly *historical*, with but little Intermixture of *Doctrine* and *Opinion* compared with the *Gospels*, I can discover no other Passages so particularly pertinent, as to deserve Selection. I must not omit, however, to remind the Reader and press it on his Attention, that our Lord, even in his *State of Glory*, is still denominated *Jesus of Nazareth—a Man a Servant of God*. He is neither spoken of as an *angelic Being*, restored to his native Sphere of Existence; nor as *one and the same* with the *supreme Governour of the Universe*. We

must

must conclude, therefore, that *Luke* supposed him to be, such as he represents him—such as *Jesai* represented himself—really and substantially A MAN : a Man on Earth, and a Man in Heaven.

SECTION IV.

The Opinion of St. John.

AT our very Entrance into the Gospel of this Evangelist, we are saluted by a Passage, which has embarrassed Divines, and exercised the Ingenuity of Critics more, perhaps, than any other Passage of the same Extent in the Christian Scriptures.

1. V. 1. *In the Beginning^r was the Word, and the Word was with God, and the Word was God.²*

2. *This*

¹ E. acc.—*h'wari*—adopting at the Beginning of his Account of the *new Creation*, the same Phrase, with which the Jewish Lawgiver introduced his History of the *old*.

² Some have proposed to render this last Clause—*God was the Word*,—and others—*the Word was a God*: I. e. *a divine*

2. *This was in the Beginning with God.*

a divine — an angelic — Being. But both these Alterations are utterly inadmissible, and for the same Reason. Wherever two Substantives, or two Words used as Substantives, are in Apposition, and a Verb intervenes; the Article is not prefixed to the latter Word. This avoids Ambiguity; as in this Passage of Agathon in *Athenæus*:

Το μὲν παρέρχον ἔργον ὡς ποιούμεθα.

Το δ' ἔργον ὡς παρέρχον ἐκποιούμεθα.

So *Aristophanes*: — καὶ σ' ἀναγίγναι,

Το μὲν αἰσχρὸν ἅπαν, καλὰς ἡγασθῆναι.

Το καλὸν δ' αἰσχρὸν. Nub. 1015.

So οἱ σοφοὶ δικαιοί: *Arist. Rhet.* i. 2. §6. in which Work innumerable Specimens may be found. But *Pride* will persevere, and *Ignorance* will contradict. See *Is.* v. 20. *LXX.* Matt. x. 36. xx. 16. John xvii. 17. Rom. xi. 12. xiv. 17. 1 Cor. i. 18. 1 Tim. vi. 6, 10. Heb. xii. 29. and very many other Places. The Observation is indisputably just.

* The *Syriac*, *Vulgate*, *Coptic*, *Perfic*, and *Arabic* Versions very properly render *ὅτι* by the demonstrative Pronoun, and refer it to *λογος*. The *Ethiopic* Translator has: *ἡτοι* — and thus: so that he read in his MS. *ὅτι*. — The same Pronoun with the same Reference should have been preserved through the following Verses, as it is in the *Evangelist*. — When the demonstrative *ὅτι* has been once used, the relative *ὅτι* is made to supply its Place. The *Coptic* reads here — *from the Beginning*: *ἡτοι*.

3. *All Things were through it; and without it was not any Thing, that was.*^a

^a All the ancient Versions, except the *Vulgate*, (which has much less Merit in general than some of the rest) justly preserve the *Verb Substantive*. The *Ethiopic* has this Addition to the Verse: *And what was, was on it's Account*: ἃ ἡ γῆγεννη, ἡ δ' αὐτοῦ. And this very much resembles the *Coptic*; which cannot be represented in *Greek Characters*.

^b In my Judgement, it would be more regular, and more suitable to the Method of this Introduction, to connect ἡ γῆγεννη with the following Verse:

V. 3. *All Things were through it, and without it was not any Thing.*

V. 4. *What was, in it was Life.*

The Place is quoted thus by *Irenæus* i. 1.—ii. 2.—v. 18. but in the usual Way iii. 11. except that Passage be wrongly pointed. In my Edition, which is the *German* one of 1596. under the second of these References is the following Note: “*Ita huic sententiæ finem imponit etiam iii. 8. quod et Tertull. adv. Herm.—Prax.—de Res. Carn. et 5to. adv. Marc.—Cyp. L. ii. C. 3. adv. Jud.—August.—Hieron. et vulg. editis: ex Græcis quoque Orig.—Nazian.—Cyril. Alex.—aliter Chrysost. et Theophylact.*” —*Eusebius* in his *Dem. Ev.* and in other Parts of his Works often quotes this Text, but always leaves off at ὅς ἐστιν. All the ancient Versions, except the *Ethiopic* and *Coptic*, will admit this Punctuation.

4. *In*

4. *In it was Life; and this Life was the Light of Mankind:*

5. *And this Light shineth in Darknes; but this Darknes received it not.*

6. *A Man was sent from God, whose Name was John.*

7. *He came for a Testimony, to bear Testimony concerning this Light; that all might believe through him.*

8. *He was not this Light, but to bear Testimony concerning this Light.*

VOL. I. G 9 This

* The Construction of the Original in this Place is defective and confused. The *Perfic* renders with Perspicuity: *He was not the Light, but gave Testimony of the Light.*—The best Method of ordering this and the next Verse would be to carry the Stop to 11, and to make the second 20, *φως*, in Apposition with the first, as thus: *Οὐκ ἦν ἁπλοῦς τὸ φῶς, ἀλλ', ἵνα μαρτυρῇ περὶ τοῦ φωτός, ὃν (i. e. ὃν ἦν) τὸ φῶς—α. τ. λ. He was not that Light; but was, (i. e. came or was appointed) to bear Testimony concerning that Light; the true Light, &c.*—This Distribution would suit the *Syriac*, *Coptic*, and *Perfic* very well, for the former need not be pointed as in the *London Polyglott*. The Construction of the *Arabic* is excellent. *He was not indeed the Light, but to give Testimony to the Light which was*
in

9. This was the true Light, which enlighteneth every Man.

10. It came into the World^a and continued (or—Being come into the World, it continued) in the World: and the World was (or existed) through it, but the World knew it not.

11. It came to it's own (Things, Possessions, or Dominions^a) and the peculiar People^a accepted it not.

12. But whosoever received it, it gave a Power (or Privilege) to them of becoming

in (ἐκ τῆς) the true Light.—This Translator saw the Propriety of the Arrangement, which I am recommending, and inserted *in* to make it more visible.

^a This Distribution evidently renders the Passage more entire and distinct. The Arabic Translator is supposed to adopt it, but to me this does not seem quite certain. And my Objection to the Construction, preferred by Dr. PARISH in his *Harmony*, is its breaking in upon the Continuity of the succeeding Paragraph; and because it is supported by making *for* in this Place refer to *Jesus*, which is not sufficiently clear to me.

^a *τὰ αὐτὰ*—*In propria*: *Vulg.*

^a Arabic and Persic very properly use the Word *in*: the same as in 1 Pet. ii. 9.

Children

Children of God: to the Believers, in it's
Name.

13. Who were not born of Blood, nor of
the Will of Flesh; nor of the Will of Man;
but of God.

14. And the Word became Flesh, and had
a Tabernacle among us; and we beheld its
Glory, a Glory as of an only-begotten from
the Father, full (i. e. the only-begotten)
of Favour and Truth.

This Exordium of John's Gospel must
be acknowledged by every candid Reader,
upon any Scheme of Interpretation, to
bear a mysterious and singular an
Aspect, as any Passage whatever in the

Of his Name: referring to God.
Better: nor of a carnal Will, nor of a human Will:
for the *Will* is not in the Original, nor is it wanted
here.

I. e. *de us utroque*. This Construction is more clear,
and appears to have been followed by all our old
Translators, but the *Latin*: By the *Perse* most explicitly.
But the Text would be much improved by joining *et
natus* with *deus* a Glory from the Father, suitable to
an only-begotten: as for *utroque*, says *Albert*, in *Soph. Ed.*
Col. 555. *Ed. Tyr.* 249. *Elect.* 1183.

Evangelical History and it is by no Means improbable, that this Obscurity may chiefly arise from our Ignorance of some Circumstances in the ecclesiastical Transactions of those Times, during which our *Apostle* composed his History.

I will first state my Objections to the *Trinitarian* Exposition of this Passage, (deduced solely from the Context) for the general Objections are like the Hairs of the Head for Multitude: and will then give as rational and consistent an Explanation of it as I can, submitting the Examination of my Remarks to the learned and impartial Critic.

1. That *Jesus Christ* is at all alluded to before the *fourteenth* Verse seems very unlikely; since he is not, I believe, emphatically styled THE WORD in this or the other Gospel; and, I may add, in

Qui stirps vent, Libys velle equoris idem
Disce, quam multa Zephyro turbentur arena:
Aut, ubi navigis violentior incidit Eurus,
Nosse quot Ionis veniant ad litore fluctus. Virg.

any

any Part of the *New Testament*, except he be meant in the *Apocalypse* xix. 13: and who would choose to rest so strange a Doctrine, as the *Godhead* of the *Messiah*, upon a single Paragraph of such a mysterious Composition? especially too as THE WORD OF GOD is so boldly personified on other Occasions: see *Heb.* iv. 12-14 and the parallel References in which *Jesus* is certainly not meant.

2. A joint Concern in the original Formation of the Universe is here attributed to the Word: but as the *Jewish* and *Christian* Revelations speak of the Creation, with an invariable Distinction, as the sole Work of one Almighty Agent; the *Apostle* could not but know, that Language much more explicit would be necessary to persuade the Church, and especially the *Jewish* Members of it, into a Belief of a new Creator of the World, equal in Dignity, and cotemporary in Existence, with the same *Jehovah*, who

had created in the Beginning the Heavens and the Earth. How could he suppose, that a few obscure Hints would be sufficient for so great a Purpose?

Besides, as *all Things*, and, therefore, the *Word of God*, or the *Logos*, are from God, who is also expressly called the *FATHER of our Lord Jesus Christ*; if the *Word* created the *World*, he must have been the *Creator of himself*.

Ipsē opifex, opus ipse sui.

3. Those Characters of **THE LIFE, THE LIGHT, and THE TRUTH**, in this absolute and primary Signification, to whom are they applicable, but to **THE LIVING JEHOVAH, THE FATHER OF LIGHTS, and THE GOD OF TRUTH?**

¹ Rom. xi. 36.

² *ipm*—the very Essence of which Word is *Life*, or *Existence*: *ipm*, *elc*. See my Note on Matt. xvi. 16.

Hence the *Samaritan* for God *liveth*, *ipm* *liveth*—*Life liveth*: *Cast. Lex. under ipm*.

³ Jam. i. 27.

⁴ Deut. xxi. 4.

4. Though

4. Though *John the Baptist* was sent to bear Testimony to this Light, and consequently the whole Passage must indisputably be interpreted (as most will be ready to exclaim) so as to be descriptive of the Character and Person of *Jesus*, whose *Forerunner* the *Baptist* unquestionably was: yet I will maintain, that *John bore Testimony to the Light* in a more extensive, and, if I may so speak, retrospective Sense than this. *God is Light:** and *John* was sent to advertise a World, envelopped in the Darkneſs of Vice and Error, of that *Reflection*† from the glorious Fountain of Light, which was approaching to enlighten it's gloomy State in the Person of *Jesus Christ*. The *Baptist* was commissioned, we must remember, to proclaim a *Renovation* of Things, by the Introduction of a perfect System of moral and religious Duty, calculated for the whole human Race; and to announce

* 1 John i. 5.

† Ανακλινουσιν της δεξης—Heb. i. 3. see 2 Cor. iv. 6.

the future Restoration of Mankind to their lost Inheritance, through the Medium of that Dispensation of the Almighty, which he thought fit to accomplish by the Hands of his Servant *Jesus*.

This grand Idea of *evangelical* Religion, and of *Redemption* by the *Messiah*, is no visionary Speculation, devised to keep in Countenance a labouring Hypothesis; but the genuine Dictate of the Scriptures. In this View, *Elias* is said to RESTORE *all Things*: Matt. xvii. 11.—In this View, an entire RECTIFICATION of the Condition and Manners of Mankind was to be effected: *Every Valley was to be filled up, and every Hill to be made low: the crooked Places to become straight; and the rough Places, smooth*: Luke iii. 5.—This

* See my Note on the Place.—Here, by the by, we may note that Form of Speech, which attributes the Action of the *Principal* to the *subordinate Minister*. *John*, the *Elias* of the Prophet, in Reality only proclaimed what *Jesus* was appointed to execute.

The final Consummation of this Scheme is spoken of in the same Terms Acts iii. 21.

was

was the Scheme of REGENERATION, Matt. xix. 28. and of REVIVAL, *from the Presence of the Lord*; Acts iii. 19 — of the NEW CREATION — of all Things becoming NEW, in Christ: 2 Cor. v. 17.

So then John was *Witness* to this great Design of Providence, and thereby to Jesus, in proclaiming the Commencement of his Mission: and Jesus was the *Minister*, under the sovereign Direction and Controul of that Omnipotence, which WORKETH ALL IN ALL.

— 5. The Unsuitableness of this *Exordium* to the Person of Jesus Christ is further manifest from that Position, in which *this Light* is affirmed to enlighten every Man. Now we are acquainted with no *Light*, that has been dispensed without Distinction to every Age and Nation of our Species, but the *Light* of Reason and Conscience: and this was kindled, to be transmitted to his Offspring, in the Heart of our Progenitor, at the Time of his Formation after his Creator's

Creator's Likeness. But we are informed, on the other Hand, that *Christ* did not appear before *the End of the Ages*:* and his History is accordingly introduced, like that of any other Mortal, with a Relation of his *Extraction*, his *Conception*, his *Birth*, his *Childhood*, and his *gradual Advances to Maturity*. Our first Information respecting the Existence of *Jesus of Nazareth*, which is not *prophetical*, begins in the customary and natural Form of biographical Narratives: *An Account of the Life of Jesus Christ*: Matt. i. 1.—*The BEGINNING of the Gospel of Jesus Christ*: Mark iii. 1.

6. This *Light* came to its *peculiar People*: but that Phrase is appropriated in the Scriptures to the *Jewish Nation*, which is there denominated, in Contradistinction to the Rest of the World, the *peculiar People of JEHOVAH*. To accommodate, therefore, this Passage to the *Messiah*, without a very explicit and positive

* Heb. ix. 26.

Declaration to that Effect, is to prefer what is doubtful to Certainty, — a fanciful *Hypothesis* to the plain Evidence of Revelation.

7. Wherever the *Supremacy* of *Jesus* is spoken of, he is called *the Father of the AGE* — *the AGES* are said to have been made THROUGH *him*: and so generally his *creative Power* is referred to the AGE or AGES. He is no where said to have made *the WORLD* — as the *Father* is: Acts xvii. 24. &c.

This makes it probable, in the highest Degree, that *Jesus* is not intended in the *tenth Verse* of this Preface.

8. At last, in the *fourteenth Verse*, the *Evangelist* has conducted us, by a Gradation not quite methodical, to an un-

... *τοῦ κόσμου*...

• *Τὸν κόσμον.*

For the 6th, 7th and 8th Verses are anticipated, and would be more naturally placed between the 13th. and 14th. as the Integrity and Coherence of the Context seems indeed absolutely to require.

equivocal

equivocal Intimation of *Jesus Christ*: and gives us to understand upon his own Authority, in what Sense the *Messiah* was *the Word*. Now I appeal to any one, whether this be not in itself an incontrovertible Proof, that our Lord has not been spoken of in any Part of the preceding Passage? *The Word*, says he, *became Flesh; and had a Tabernacle, or Body,* amongst us.*

This Objection to the *Trinitarian* and *Arian* Interpretations I take to be unanswerable.

Jesus then was *the Word*, because the *Power of God* rested upon his mortal *Body*; and resided in him, as the *oral Promulgator* of *Grace* and *Truth*—as *the Word of God to Man*.—In short, he was *the Word of God*, because he was our *Emmanuel*.

* 2 Cor. v. 1. 2 Pet. i. 14. see PEARCE on Longin. Sect. 32.

† Ignat. ad Rom. 8. *Jesus Christ the unerring Mouth, by which the Father truly speaks.*

‡ See C. i. Sect. 1. above.

Jesus might be called, with more Propriety than any other created Being, *the Life* also: because *through him* was conveyed to Mankind the Gift of *immortal Life*.

Jesus might eminently be styled *the Light—the Light of the World*: because he was *the Day-Spring from above*—he was *the Sun of Righteousness with Healing in his Wings*.—But these Titles were ascribed to him in a *secondary* Sense, as the *delegated Prophet* of the most High: he held them solely by *Permission* from the good Pleasure of his Father. This Truth was indeed acknowledged invariably by our Lord himself, and constantly inculcated on his Disciples: so that to exalt him, in Opposition to such Caution, such re-

which I hope upon the whole will be Mal. *יְהוָה*. It is observable, that instead of *בְּהוֹרָה* (which should doubtless be *בְּהוֹרָה*) the Syrian Translator read *בְּהוֹרָה*—*עַל לְשׁוֹנוֹ*—on his Tongue—with Healing on his Tongue, or in his Words: *אֶחָד*—meaning a Tip, or Extremity of a Thing, might possibly be sometimes used for the Tongue. *כֹּחַ*—*Eth*: is *אֶחָד*

111w I

peated

peated Admonitions, to an Equality with the infinitely perfect God, is a Species of Homage, which he must abhor, and cannot possibly regard as an Honour either to his Father or himself.

This is a brief Survey of the Difficulties that environ the *Trinitarian* Exposition of these celebrated Verses: some of them, in my Opinion, insurmountable, and equally subversive of the *Arian* Hypothesis. For this Reason, and because the latter Scheme depends so much upon the obscure *Exordium* before us, and is in other Respects so very slenderly supported, I shall not often digress into Animadversions upon it in the Course of my present Enquiry. The same Arguments, that make good my own Conclusion, which, I hope, upon the whole will be tolerably well established, must at the same Time overthrow those, that are inconsistent with it.

John v. 23. I will

I will now premise some Observations preparatory to my own Interpretation, without staying to make any Apology for scrutinizing so minutely this important Portion of Holy Writ.

The consecutive Form of the Passage carries with it such an Appearance of a Train of polemical Argumentation, as leads us to enquire, whether the *Christians* of that Age had not fallen into some Errors of Opinion, which the *Evangelist* intended to oppose. Yet the *Evangelist* himself, when he speaks of the Use and Intention of his Gospel, does not specify any such Purpose. *These Things are written*, says he (not to convince us that Jesus is the *Logos*, but) *that ye may believe, that Jesus is THE CHRIST, the Son of God; and that in Consequence of this Belief ye may have Life in his Name: C. xx. v. 31.*

But we are told by ancient Writers, that he composed his Gospel to confute the erroneous Doctrines of *Cerintus*. Now *Cerintus* is said to have maintained, that

that " the World was not made by the
 " supreme God, but by a Power very
 " distinct from the Governour of the
 " Universe, and a Stranger to him :—
 " that *Jesus* was not born of a Virgin,
 " but was the Son of *Joseph* and *Mary*,
 " produced like other Men ; and that he
 " excelled all Mankind in Justice, Pru-
 " dence, and Wisdom :—that after Bap-
 " tism, *Christ* descended into him from
 " the supreme Power in the Form of a
 " Dove ; and that then he proclaimed
 " the unknown Father, and worked
 " Miracles :—that at last *Christ* flew up
 " again from *Jesus*, who suffered, and
 " rose again ; but that *Christ* was a spi-
 " ritual Being, and therefore impassible."
 —Now, if *John* did indeed write in Op-
 position to *Cerintus* ; in proving, that
 the most high God made the World, and
 no other Power, he proves that *Christ* had
 no Concern in the Creation, and conse-
 quently that the *Logos* is not *Christ*, but

^c Iren. i. 25.

a Figure for the supreme Being himself. I rather think, however, that St. John would not trouble his Head about such fantastical Speculations.

But we have not yet done with this Matter: for *Irenæus* explains himself further in another Place. Thus, he says, "it is one and the same God and Father, announced by the Prophets and declared in the Gospel, whom we Christians worship and love, and heartily believe to be the Maker of the Universe. John, a Disciple of the Lord, proclaimed this Faith, desirous of extirpating by his Gospel the Errors of Cerinthus and the Nicolaitans, a Sect of the Gnostics;—to confound them, and persuade them, that it is one God, who created all Things by his Word; and that there was not one Creator, another the Father of our Lord, another the Son of the Creator, &c."

^a L. III. C. 11.

Notwithstanding all this, I see no Reason to depart from the Opinion just now delivered above, though this Account of *Irenæus* is extremely unfavourable both to the *Arian* and *Trinitarian* Scheme, and will not interfere with my Interpretation of the Passage.—And with Respect to the *Gnostics*, if any Man has Patience to read the Account of their Tenets in the *first* Book of *Irenæus*, and can imagine that *St. John* would trouble himself with *such* Whimfies as are a Disgrace to Common Sense, he is possessed of a greater Share of Faith and Patience, than I can pretend to. Nor am I singular in this Idea of the Matter, but coincide with great Authorities. “It is below
 “an *Evangelist*, says *Lardner*,* to write
 “against *Heretics* in a History of his
 “Lord and Master. There is Nothing
 “of the Kind in the Rest of his *Gospel*.
 “—But, if those Critics (says another

* In his Account of *John*.

" Writer') had considered *St. John's*
 " Character, the Nature of his Ministry,
 " and the Object of his *Gospel*, they
 " must have been convinced, that it was
 " much out of his Character and beside
 " his Purpose, to have employed him-
 " self in confuting the vague and dis-
 " cordant Doctrines of heathen Philo-
 " sophy. *John* was by Education a
 " Fisherman, the Son of a Fisherman;
 " and consequently out of the Way of
 " Acquaintance with the Philosophy of
 " the *Gentiles*, or the abstruse Learning
 " of the *Jewish* Doctors: &c."

And yet, upon observing the striking
 Peculiarity, both in Manner and Ex-
 pression, of this Introduction, we can
 hardly doubt of it's adverting to *some*
 Opinion, whatever it was, then prevalent
 in the *Church*. I shall not hesitate to

* SHEPHERD'S *Examination of the Socinian Exposition*,
 quoted in the *Critical Review* for July 1781. See too
 TOWNSON on the *Gospels*, Disc. vii. Sect. 1.

Who shall decide, when Doctors disagree?

H 2

mention

mention what, after frequent and serious Deliberations upon this intricate Subject, I suppose him to have had in View. Let me just premise, that I have no Prejudice in Favour of the Notion, and shall rejoice to see it superseded by any Thing more rational and convincing; by any Thing, that will better answer the Purpose of a Key to this perplexing Passage.

It seems probable then to me, that the Notions of the Greek Philosophers respecting the *Logos*, and the remarkable Personifications of the Deity in the *Chaldee Paraphrases*, (some of which probably began to be in Use soon after the *Babylonish Captivity*) under the Terms of the *Word of Jehovah*,^s might, separately

^s There are some very curious Instances of this. The first Time the Phrase is employed, is Gen. i. 27. *And the Word of God (וְכֵן הָיָה) created Adam*: Targ. Jerus. — *Our Help is in the Name of the Word of God*: Ps. cxxiv. 8. but the Instances are innumerable, and I cannot now refer to some that I have met with, more singular than the

and together, contribute to introduce, both among the *Jewish* and *Gentile* Members of the *Church*, a Persuasion of the actual and distinct Existence of the *Word of God*. To obviate this Persuasion, and to give at the same Time a brief Summary of God's Dealings with Mankind at large and the *Jews* in particular, more fully recounted in the *Old Testament*, was the Design of *John's* Introduction. Such an Account of the divine Conduct, previous to the Manifestation of *Jesus Christ*, in whom the *Wisdom* and *Goodness* of God were more completely displayed, would be very useful and pertinent to the *Gentiles*, for whose immediate Accommodation *John* is said to have composed his History.

H 3

However,

the Rest. See Gen. iii. 8. 9. Targ. Jer. et Jon. Ben Uz.—Is *Röema* a distinct Being from God, as well as *Logos*? see Heb. xi. 3.—Or the *Lord's Breath*? B. xcii. C. LXX.

* *Rationabiliter Evangelistæ principii diversis utuntur.*
—*Matthæus, ut Hebræis scribens, genealogiæ Christi ordinem*

However, whether these Remarks are plausible or not, the Personification of God under the Term WORD, or REASON, in the Beginning of *John's Gospel* would never appear strange or mysterious to *Jews*, accustomed to the *Chaldee Targums*; and the parallel Passages from ancient Writers, sacred and profane, will shew, that it was not so singular in *their* Apprehensions, as in those of some modern Readers.

V. 1. In the Beginning¹ was the Word,

diuini textus, ut ostenderet ab eâ Christum descendisse progenie, de quâ cum nasciturum universi propheta cecinerant. Johannes autem ad Ephesum constitutus, qui legem, tanquàm ex gentibus, ignorabant, à causâ nostrâ redemptionis Evangelii fuisse exordium. Polycarp.

¹ *in the Beginning*: Gen. i. 1. by which Words the Historian does not mean to fix any particular Point of Time, but to say only, that when the Universe was made, it owed it's Existence to *Jehovah, one, supreme Cause*. So the Evangelist means to affirm, that ever since the Manifestation of God in his Works, *Reason* hath been: and indeed before any such Manifestation.

or

or Reason; or *Wisdom*:* and this Reason was with God; and indeed inseparable from God himself, an Expression—a Symbol—of his Agency and Perfections.

A Passage from the Book of Proverbs has often been quoted in Explanation of this Verse; and indeed Nothing can be more parallel and pertinent. It is the same Sense in very similar Language.

The Lord possessed me in the Beginning of his Ways.

Even before his Works.

From Eternity was I ordained:

From the first, from, (or before) the Beginnings of the Earth.

Sometimes called Truth: C. xvii. v. 17.—This

Word (7777—2070—LXX) is said to be eternal: B. cxix. 89.

Thou with ETERNAL WISDOM didst converse:

Milton P. L. B. vii.

Wisdom personified is the Speaker: Prov. viii. 22.

In the Original read כדאשׁת—as Vulg. Syr. Targ.—

and דכדאשׁת—as Vulg. LXX.

= LXX. Syr. read בכדאשׁת.

H 4

When

When there were no Depths, I was brought
forth: and indeed uncreated

And before the Fountains were filled with
Water: of the Rivers and the Springs

Before the Mountains were fixed; and

Before the Hills was I produced: and

When he had not yet made the Earth, and
the great Waters: and before the

And the Top of the Dust of the World.

In Conformity to this, Irenæus says:

Deus totus mens, et totus Logos: *vin. 48.*

God is all MIND, and all WORDS—Did he

mean two Beings? I am from him, and

From the Father (for before) the Son

I have given the Sense of the latter Clause; but
the original seems to be corrupted, as in a Multitude
of other Places of the didactic and prophetic Parts of the
Old Testament.

in the Arabic Acceptation—a Reservoir of Wa-

ter: so the Vulg. *flumina*: Syr. *ܡܝܢܐ*: and Chald.

ܡܝܢܐ. By *ܡܝܢܐ* was either meant the *leaf Particle*

of Matter: or the Clouds and Atmosphere. — *ܡܝܢܐ* is a

Pool or Covering in the Chaldean; and the Clouds are

called the *small Dust* of God: *For, Nah. 1. 3.* And

Tertul. adv. Hermog. xviii. in referring to this Passage
quotes *subila*.

DEUS UNUS est, says Tertullian, qui totam molem istam—VERBO, quo jussit; RATIONE, quâ disposuit; VIRTUTE, quâ petuit, de nihilo expressit: Apol. xvii. his WORD, his REASON, and his POWER: meaning Attributes of the Divinity, and not THREE GODS.

Si necessaria esset Deo materia ad opera mundi—habuit—SOPHIAM suam: and then adverts to the above quoted Passage from Proverbs: adv. Hermog. xviii. and again Sect. xx.

Us, who had fallen down to Idols, Wisdom, which is his WORD, raises up to Truth.

Quod si neque quicquam fieri sine RATIONE, neque nasci potest, apparet divinam esse Providentiam, cujus est proprium, quod dicitur RATIO: Lact. ii. vi.

DEUS

Πρόνοιας, ἧς τὸ ἰδεῖν, ἡ σοφία, ἡ ἐν ἡμῶν αὐτοῖς, ἀποδοῦναι τὰς ἀνάγκας. Clem. Al. ad Gent. p. 52. Ed. Par.

Sect. vii. 3. 7. and de Trid. Sect. 9.—RATIO sentientis sapientisque natura est: sapientis vero sentientisque natura

DEUS—*ipse* SENSUS ac RATIO est: de Op. Dei Sect. ii. GOD is SENSE and REASON itself.

The Stoics affirmed—that GOD and MIND, or Sense, were the same Thing.

METIS, or DIVINE WISDOM, was one of the most ancient heathen Deities, and was called the first Producer—the creative Cause—Counsel—Light—the Giver of Life.—Attributes, exactly correspondent to those of St. John's Logos.

V. 2. This Reason was originally, and from the first, with God.

Natura nihil aliud potest esse quam Deus. 16. S. 10. REASON is the Property of a sentient and wise Nature: which can be no other than God.

* *Ex utraque Deus est.* Diog. Laert. L. vii. in ZENON. vit.

Id. ibid.

* *Propter virtutem — in divinis actibus — sola — per se.*

* See BREANT'S MYTHOLOGY, Vol. ii. p. 25. PANDRAUX'S Conn. iii. p. 354.

▼ This Verse, being only a Repetition of one Clause of the former, is omitted in some MSS. but by none of the ancient Versions.

V. 3. All Things were made and fashioned by the Means and according to the Dictates of REASON: by REASON God made every Thing without Exception: every Part of the Creation bears impressed upon it the Traces of the highest REASON and UNDERSTANDING.

When he constituted the Heavens, I (WISDOM) was there:

When he described a Circle over the Surface of the Deep:

Anaxagoras maintained, that MIND arranged and created all Things: Plat. Phæd. 46.

* Ps. civ. 24.

* Prov. viii. 27. and the three following Verses. See too Prov. iii. 19. Ps. cxxxvi. 5. Jer. x. 12. — II. 15.

Tatian, in his Oration against the Gentiles, quoted by Lardner, applies this third Verse of John's Preface to God.

* Νῦν πάντα δινομήσθαι. Anaxag. apud Diog. Laert.

— Jam ediximus Deum universitatem hanc mundi VERNUM, et RATIONE, et VIRTUTE molitum. Apud vestros quoque sapientes, λόγος, id est, SERMONEM atque RATIONEM, constat artificem videri universitatis. Tertull. Apol. C. xxi.

V. 4.

huy. 4. This Reason of the Deity communicated *Life* to the whole animal Creation; and not merely *animal Life*, but that *moral and intellectual Life*, which illuminates and informs Mankind.

I (WISDOM) delighted in the Globe of the Earth,

But my chief Pleasure (and Glory) was with the Children of Men:

v. 5. The Light of this *spiritual Life* was clear and conspicuous, sufficient for the Direction of Mankind, for whom it was intended: sufficient to conduct them to Happiness and Virtue: but *Gloominess* had covered the Earth, and thick *Darkness* the People: they closed their Eyes and hardened their Hearts, and perversely refused to walk in this *Light of Life*.

The *Self-Corruption* and *Sottishness* of the human Race, in Opposition to the *Light of Reason* and the *Admonitions of Conscience*, is so frequent a Topic of

Syr: Prov. viii. 31.

• If. lx. 2.

• V

Com-

Complaint in the Scriptures, that it is not necessary to be very particular in References upon this Head.

V. 6 and 7. At last the Ignorance and Depravation of the World had grown to such an enormous Magnitude, that God dispatched a *particular Messenger* to recall their Attention to the great Truths of natural Religion; to induce them to *repent*, and to *rectify* their evil Ways, and to prepare themselves for a fuller Manifestation of the divine Will.

V. 8. John himself was vested with no divine Powers, and no Commission to manifest the Deity by his Works: but simply to testify of the *Light* and the *Truth*, and to proclaim the Advent of the *Messiah*.

* Acts xviii. 30. Rom. i. 20—24. Col. i. 13.

* Matt. iii. 1-3. *παρακαλεῖν* — to change their Minds. John came *ἰνα μαρτυρῇ* — to testify: but Testimony can only be given to what is already done or known: a plain Proof, that this *Light* must be interpreted of *God*, and not of *Jesus*: and consequently the *Life* and the *Word* also.

* See John x. 41.

V. 9. This *Light* here spoken of is the *Light* of *Reason* and *Conscience*, which shines in the Heart of every Man alive.*

V. 10. This *Light*, this *illuminating Principle*, which was said above to be the *Reason* and *Wisdom* of God, was always conspicuously displayed in the World,¹ it *made* and *disposed* the World,¹ and yet the World would not see with sufficient Conviction it's forming Hand and presiding Power, so as to profit by the edifying Lesson.²

V. 11.

* This explanatory Verse is of itself a full Vindication of the preceding Exposition.

¹ Rom. i. 20.

² Ἡ σοφία τοῦ Θεοῦ. Wild. vii. 21. WISDOM the ARTIFICER of ALL THINGS.

³ R. xix. 1-4. 1 Cor. i. 21. *Præcipue cum à feris bellis, hoc differamus, quod illa, prona in terramque vergentia, nihil nata sunt prospicere nisi pabulum; nos, quibus vultus erectus, quibus suspectus in cælum datus est, SERMO et RATIO, per quæ Deum agnoscimus, sentimus, imitatur (i. e. become Children of God: Matt. v. 45.) ignorare nec fas nec licet ingerentem sese oculis et sensibus nostris caelestem claritatem.* Min. Fel. This elegant Author

V. 11. This Inattention of Mankind was the more singular and inexcusable, as the *human Race* are different from

thor has the two following Observations also to my present Purpose.

Deus — universa — VERO jubet, RATIONE dispensat, VIATUTE consummat.

Quid aliud et à nobis DEUS, quàm MENS, et RATIO, et SPIRITUS prædicatur?

To these add the following Passage from *Eusebius*, which gives the fullest Countenance to my Idea of this Introduction, and to my Interpretation of the *eleventh Verse* in particular.

Γεν. αὐθιγὰς, συγγενὲς καὶ οἰκίαν τῷ Θεῷ λόγῳ, παρ' ὃ καὶ λόγια· τῆς τῆς ψυχῆ φύσιν ἀπεργαζο· — λόγος ἦναι ἐπὶ θεογονίᾳ — πάντῃ τῷ γένει, ποσὶ καὶ μάλα· ἐκτοῦτο ὑπομνήσαντες, ὡς μὴ τοὶ πατέρες γινώσκουσιν Θεοῦ, μὴ τῆς οἰκίας τῆς κοίτης φύσεως ὡσίων, μὴ αὐτοῦ προνοίας, σωτηρίας τῶν ὅλων· οὐκ ἀλόγῳ δὲ ζῶν σχεδὸν ὅσοι παρατρέπονται ἡμεῖς. PRÆP. EV. xiii. 3.

The human Race is of the same NATURE and PROPERTY with the REASON of GOD, by whom they were made, RATIONAL with Respect to the Nature of the Soul:—this REASON came to heal the whole Species, which HAD BECOME DISTEMPERED and had fallen into an absurd Infatuation, so as neither to know God the Father, nor their own intellectual Nature, nor the Providences of God, which preserves the Universe: and indeed had almost deviated to the Supineness of the irrational Creation.

the

the Rest of the Creation in being RATIONAL,—made after the Image of God,—the *Creatures* and *Children* of REASON,—purposely formed to understand the Voice of REASON, and to obey her Laws.

The Exceptions in the *thirteenth* Verse clearly shew, that the *Jews* cannot possibly be meant by the Words—*it's own*.¹

V. 12. But whosoever received this *Light* of Reason, of whatever *Family* or *Nation*; and believed in a God and superintending Providence, they became the *Children*² and *Friends* of their Creator.

V. 13.

¹ Οἱ ἰδίαι.

² As many as are led by the Spirit (or a Spirit — πνεύματι) of God (i. e. by REASON) are SONS OF GOD: Rom. viii. 14. There were many SONS to bring to Glory — *Jews* and *Gentiles*: Heb. ii. 10. Matt. viii. ii. Such was *Enoch*, and *Cornelius*. Acts x. 34-36. To this Purpose is that Passage of *Justin Martyr*: Τῷ ἀπὸ τοῦ Στωικῶν δογματῶν, — τοῖς ἐδικαίω λόγον νοοῦντο γινώσκουσιν. ὅς καὶ τὸ τίον αἱ ποιήσας, δια τοῦ ἡρώτου πᾶσι γὰρ ἀνθρώποις ἀπερὶ τοῦ λόγου — Ἡρακλῆτος μὲν — καὶ Μουσῆος αὖτις καὶ ἡμεῖς, καὶ ἄλλοι; οἶδαμεν. Ὡς γὰρ νοητικώτατοι, πάντες τῆς καὶ ἐπισκοπῆς κατὰ λόγον βίαν σπουδαζόμενοι, καὶ κακίας φεύγοντες,

V. 13. Who thus became the *Children* of God and received their *Adoption*, not from any *bloody Rite* or *Covenant* of *Blood*;^a nor from *fleshy Connections* by *Descent*;^{*} nor from any *Sect* or religious *Scheme* of *human Establishment*;[†] but were those of every *Nation* and *Profession*, from the *East* and *West*, who loved and imitated God their Father.

V. 14. And this *Reason* of the Deity at last appeared in our *Emmanuel*, under the *Likeness* of a *Man*, and resided in *Jesus Christ, the Image of the invisible*

φύσιν, μισθῶσαι αὐτὴν ἐκκλησίαν οἱ δαίμονες. Οὐδὲν δὲ θανάτου, οἱ τὰς κατὰ σαρκατικὸν λόγον μὲν, ἀλλὰ κατὰ τὸν τοῦ πατρὸς λόγον, ὃ ἐστὶ Χρῆς, γινώσκουσιν καὶ διαφύουσιν — κ. τ. λ. *Apol. i. 8.* How noble a Doctrine does the *Apostle* here lay down in *Opposition* to those, who have consigned innocent *Unbelievers* to *Condemnation*!

^a Such as the *Sacrifices* of the *Antediluvians* and *Patriarchs*, and the *Circumcision* of the *Jews*, in after Times — ἐξ αἱμάτων — see *Heb. ix. 16, 22.*

^{*} *Ex θελήματι σαρκὸς* — a *fleshy Will.*

[†] *Ex θελήματι ἀνθρώπου* — a *human Will.*

VOL. I.

I

God,

God,* with a *Glory* like that of the *Mosaic Tabernacle*; a *Glory*,* suitable to the Character of the favourite Son* and Servant of the most high, the Messenger of *Mercy* and *Truth*.

When the *Evangelist* says, *We saw his Glory*, I think that he alludes more particularly to our Lord's *glorious Transfiguration* on the *Mount*; an Appearance characteristic of the *Presence* of God with *Jesus*, as the *Shechinah* between the *Cbe-*

* Col. i. 3. In him all the Fullness of the Godhead re-sided: 7. 19. *Jesus* was Wisdom herself: an Exemplification of perfect Reason.

* This seems to be the Allusion here. — *τοῦτο ἡ μοῦνη καὶ ἡ ἀληθινή ἐστιν καὶ ἡ ζωὴ καὶ ἡ ἀκρίβεια τοῦ λόγου.* Porph. de Abst. iv. 9.

* The *Glory* of God was indeed conspicuous in the whole Life of *Jesus*, and constantly reflected from his Person. 2 Cor. iii. 18.—iv. 6.

* *τὸ μυστήριον* is a Scripture Phrase for a *Favourite*, or *beloved Son*. See LXX. Pl. xxii. 20. — xxxv. 17. So Prov. iv. 3. *חֵן* in one Clause corresponds to *חֵן* in the other. *חֵן* — *מִלֶּכֶת* — are sometimes used in this Sense. Pl. lxxxix. 28. Mic. vi. 7.

Ἀμφὶ δὲ αὐτῷ ἦν ἡ δόξα, ἣν τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν,

Πρωτογενὴς υἱός, ὁ ἀγαπῶμεν αὐτόν.

Ὡς καὶ Πατρὸς υἱὸς καὶ ἀγαπῶμεν αὐτόν. Hom. H. P.

rubim

rubim was a Sign of God's Presence in the *Tabernacle*. The only Witnesses of this *Phænomenon* were *Peter*, and *James*, and *John* our *Evangelist*.

He may possibly have in View the *Heresy* of the *Phantomists* in the Word *σάρξ*—*Flesh*: an Error, which he frequently condemns in his *first Epistle*.

Jesus was the *Word*, because he pronounced the Will of God to Mankind: he is called by *Ignatius*: the *Mind*, or *Opinion of the Father*—for a similar Reason.

Claudius King of Abyssinia, in his Confession of Faith, says: We believe in one God, and in his only Son Jesus Christ, who is his WORD — and his POWER — and his WISDOM — Ludolf, Gram. **Eth.**

Such are the Observations, which I had to offer upon this celebrated Passage. How far they contribute to it's Illustra-

tion, or are sufficient to vindicate my own Exposition of it, I leave to be determined by the *single Eye*, and the Understanding, that is full of *Light*.

2. *John bare Witness of him, and cried, saying: This was he, of whom I spake; He, who cometh after me, is preferred before me: for he was before me: C. i. v. 15.*

This Text, as it is represented in our Translation, establishes the *Pre-existence* of our Lord in the clearest Manner: and accordingly a Reference is made in the Margin to C. viii. v. 58. *Before Abraham was, I am.* But Nothing could easily be more unlike the original, than this Translation. The Greek Word *πρωτον* rendered *before* in this Place means *Precedency of Rank*, not *Priority of Time*: the Sense, which *πρωτον* the correspondent Word in the ancient Versions, will equally well admit.—The Verse before us furnishes

^a Should we not read in the original *πρωτον*?

^a See Esth. i. 14. LXX. Luke xix. 47. and a more exact Instance 1 Tim. i. 15. and observe, that in this Verse

nishes an Instance of that *antithetical* Manner of Expression, which employs a less proper Word, merely for the Sake of Contrast, and Allusion to another employed before: a Peculiarity of Composition, exceedingly common in the *New Testament*.—The Sense of the Verse may be thus given more at large:

“ John gave his Testimony to Jesus, and
“ exclaimed, saying: This is the Person
“ intended by me, when I said: “ He,
“ who is coming after (or behind) me, as if
“ he were my Servant, is worthy to go be-
“ fore me; as my Master: for he is indeed
“ my Superiour.”

I 3

The Verse of John is twice put for *αυτο*, after the Manner of the Hebrew Language, which has no proper *present Tense*: see *Mascler* Heb. Gramm. C. xxvi. Sect. 8.—*Ουκ αὐτος* too is unusually put for *αυτο* & *αυτος* as in this Passage of *Sophocles*:

Τις, οὐτος ὁ θεοποιῶν

Διδοίς οὐτος ποταμὸν—*Ed. Tyr.* 471.

See my Note on Matt. iii. 11. where other Instances are adduced.

See C. iii. v. 28. *αὐτοπροβα* *με* is only another Expression for *αὐτοπροβα* *με*—Matt. iii. 11. used in Contradistinction

The 27th Verse is exactly parallel to this, and justifies my Interpretation: containing three Clauses respectively correspondent to the three Clauses in this Declaration of the *Baptist*.

3. *The only-begotten Son, who is in the Bosom of the Father: C. i. v. 18;*

This Text is incapable of a literal Acceptation. The Body of *Jesus Christ* could not possibly be upon *Earth*, and in the *Bosom of the Father*, at the same Time. If a *Trinitarian* should say, that our Lord, as *Man*, was upon *Earth*; and as *God*, was in *Heaven*: we answer, that he could not be in *Heaven* as *God*, and in the *Bosom of God* too: it were absurd and inconsistent.

The Truth is, to be in the *Bosom* of any Person, is Nothing more than a *Hebrew* Phrase, in a very beautiful and intelligi-

distinction to signify that which respects the Custom of *Servants*, walking behind their *Masters*. There is the same Allusion *Matt. xx. 27. Mark x. 44. John xii. 26.*

ble

ble Figure, to signify the being greatly beloved by that Person. This appears from various Passages of Scripture, referred to below.

4. *And no one hath ascended into Heaven, but he who came down from Heaven; the Son of Man, who is in Heaven: C. iii. v. 13.*

By the Words—*who came down from Heaven*—is only meant—*one sent by God—a divine Character—one vested with a Heavenly Commission.* So John might be

I 4

said

^d See Num. xl. 12. Deut. xiii. 6.—xxviii. 56. & Sam. xii. 3. If: xl. 11. John xiii. 23.

— ἐμὲν κακοί, ὁ τοὶ ἀριστοί

Ἄλλοι τοὶ γλαυκὸν ὑποκόλῃσι· ἄλλοι λεῖστα

Θάλλει φύλοι. Theoc. Id. xiv. 36.

Deus dilectus, imò verò deus complexu ac sinu. Cic.

Hicine non amandus, hicine non gestandus in sinu?

Ter. Ad.

A very common Figure.

* See my Note on Matt. xvi. 1. Compare Luke xx. 4. &c. John vi. 33-59. What is expressed by being given *ex te uranu—from Heaven*—John iii. 27. is otherwise expressed by being given *from the Father*—vi. 65: and by

said to come down from Heaven, because
he was sent* from the Place, where God re-

by being given from above—*xix. 11.*—Good Gifts are said
to come down (καταβαινω) from the Father. *James i. 17.*
and Wisdom to come from above (ανωθεν) *iii. 15, 17.*—But
why need I be so solicitous to vindicate my Explanation
of so plain a Figure and so frequent in the Scriptures?
It is by no Means extravagant in itself, or unknown to
other Writers.—Εξ ὐψους πνευμα—*Lycoph. Alex. 363.*
Upon which Words the Scholiast makes the following Ob-
servations: Οἱ μὲν ἄνθρωποι μυθίας φασιν, ὅτι τὸν ἑξ ὕψους τοῦτο
πνεῦμα· Ἐγὼ δὲ ἀλληγορικῶς φημι, ὡς καὶ προεῖπον, Ἀπο-
στὸς μαθηματικῶς φιλοσοφῶ, ἀποσκευαστὴς καὶ ἀγρολογησας
καλῶς, τοῦτο κατασκευαστὴς, εἰς τὸ ἀπορρητὸν εἶναι τῆς πόλεως,
τῆς ἀσφαλεῖς τοῦτο φιλοσοφῶν· οὗτοι δὲ τῆς ἀποσκευῆς καὶ τὸ
ἀγρολογησας, ἐμυθισκῶντο, ὡς καὶ ὕψους καταπνεύσκειν.—So
Horace:

*Nec, si quid miri faciat natura, Deos id
Tristes ex alto coeli demittere tecto.*

I Sat. v. 102.

And Juvenal more exactly:

---- E COELO DESCENDIT γὰρ δὲ δαυτοῦ. *xi. 27.*

—Φιλοσοφία ΚΑΤΕΠΗΜΦΘΗ εἰς τὰς ἀνθρώπους. *Just. Mart.*

Let me give another Example of this Mode of Ex-
pression from the elegant Poems of a modern Author;
MR. HUNTINGFORD of Winchester-College:

Σὺ, Ἐμκρατος, καὶ καὶ φθόνη διόλυσιν,

Ἀλλ' ἔγεραι σὺ βάζομαι σ' ἐξ ὕψους

Σοφίῃς καταγοῖτα πρὸς αἰῶνα

• (Not two Gods, but) πᾶσα Θεὸν.

fides.

sides. The Meaning then of the Verse is evidently this :

“ No one hath a perfect Knowledge of
 “ the Will of God, but he, who is im-
 “ mediately *commissioned by God* to declare
 “ his Will : even *the Son of Man*, who
 “ has always an especial Communica-
 “ tion with God.”—Compare ver. 34.

Can any Thing be plainer or more reasonable than this ? And what is it, but the most disingenuous Neglect of other Passages of Scripture and an invincible Partiality to an Opinion, that can induce the Advocates of *Arianism* and a *Trinity* to wrest so pertinaciously to their own Purposes these detached Portions of

John i. 6. The same Phrase is used of *Jesus* xvi. 27. and not to dwell too long upon these similar Passages, John xvi. 28. is perfectly explained beyond all Exception, and consistently with my Idea of the Text under Examination, by John xvii. 18.

8 — *Deus quoniam propius contingit*—i. e.—*in celo*—is assigned in *Horace*, as a Reason for *superior Knowledge*.—Where observe the Application of *Deus* like the Hebrew עֲלִיָּא to *Magistrates* and *People in Authority*,

a Gospel,

a Gospel, more highly figurative than any Composition, historical or moral, upon Earth."

5. But Jesus answered them: My Father worketh hitherto, and I work.

For this, therefore, the Jews sought the more to kill him, because he not only brake the Sabbath, but called God his own Father, making himself equal to God. IC. vi. 17, 18.

Jesus worked, and his Father worked. The Jews were indignant at this Mention of himself as employed in the same Manner with God, whom he calls his Father. This was giving himself a Kind of Parity, a Resemblance, to God; for a Son resembles and imitates his Father: Verily, verily I say unto you: (these are the Words of our Lord, which prove what he meant, whatever the Jews might understand) the Son CAN DO NOTHING OF

See C. xvi. v. 29. It is worthy of Remark, that the *Septuagint* Version omits the last Clause — *who is in Heaven*.

Parisus.

HIM-

HIMSELF, EXCEPT *he see the Father do something: for whatever Things he doeth, THE SON ALSO DOETH THESE THINGS IN THE SAME MANNER: v. 19. See C. viii. v. 38.*—What is all this to the Purpose of an EQUALITY of *Jesus, in Nature and Perfections, with God the Father?*

Besides, if the *Jews* had intended to say, that our Saviour made himself *equal* to God; the Reason assigned would have been, “because he arrogates the *same Actions* with God”—laying the Stress upon the other Part of the Assertion and not—*he calls God his Father*—which implies *Resemblance* indeed, but also *Inferiority*.

A Passage from *M. Ben Maimon* may be pertinently quoted on this Occasion.

^k Πατερ με ιμμιζται, καγω ιμμιζομαι.

^l Any one knows, that *ιμμιζ* means similar as well as equal.

--- - - - - το δὲ καὶ *ιμμιζ* ἰσοι μιλλισταις; Theoc. xix. 7.

—Οὐ γὰρ *ιμμιζ* Κληρονομία καὶ ἀδελφότης καὶ ἀφύπναι

A καὶ τὸ *ιμμιζ*, οὐ δὲ ἀδελφότης ἀφύπναι. Mosch. in B. 61. The same may be said of the oriental Words, *immi, immi, immi*.

“ Our

“ Our Ancestors said of some of the
 “ Prophets, that they were worthy, as
 “ well as our Master *Moses*, to have the
 “ *Shechinah* upon them. Take Care not
 “ to mistake the Meaning of the Com-
 “ parison : they *compared* them with him,
 “ but not so as to make them *equal* to
 “ him : by no Means.”

6. Not that any one hath seen the Father, except he, who is from God; he hath seen the Father: C. vi. v. 46.

If any Reader should be at a Loss to know with what Qualification this Assertion of seeing the INVISIBLE God must be accepted, and what the real Meaning of this Text can be, let him consult for complete Satisfaction the following Re-

—The same *Similarity* is intended in v. 23. of this Chapter.

^a *Place to God*—from the *Place* of God's Residence—
from *Heaven*. The same Words are applied to *Jahn*
C. i. v. 6. See the Observation above on C. iii. v. 13.
'To be from God' is the same as to come down from *Heaven*.

ferences :

ferences: C. I. v. 18. 1 Tim. i. 17.—vi. 16. 1 John iv. 12. and particularly John xiv. 7-10. xv. 24. which need no Comment.

7. *Jesus said unto them: Verily, verily I say unto you, Before Abraham was, I am:* C. viii. v. 58.

In this Passage two Difficulties are contained, which have exercised abundantly the Pens of Commentators and Polemics. The first consists in our Lord's declaring, that *he was BEFORE Abraham*: the second, in speaking of himself under the Terms *I AM*; by which Phrase, according to our Translation of the Bible, *Jehovah*, the most high God, denominates himself.

Moses had asked God his Name, and what he should say to the Children of *Israel*, if they enquired by what Authority he was commissioned. To which God replied: "I AM THAT I AM. And he said: Thus shalt thou say to the Children
" of

"of Israel: I AM hath sent me unto you:"
Exod. iii. 14.

Let us first take this latter Difficulty into Consideration.

Now no Text of Scripture was ever more perverted by a wrong Translation, than this in *Exodus*. The original Hebrew stands thus: "I will be who I will be: or more properly, perhaps: I will be what I am:" a Form of Words, expressive of the *eternal Existence* and *unalterable Nature* of *Jehovah*. The LXX do not represent the Phrase amiss by "I am the Existing, or he, who exists: that is; I am — *Jehovah*:" the living God." And afterwards they have, not — "I am" —

• *וְיֹאמֶר יְהוָה אֲנִי*.

• The future for the present: see *Mascler's Heb. Gram.* xvi. 8. 7.

• *אֲנִי אֲהֵי*.

• *אֲנִי*.

• *אֲנִי אֲהֵי*.

• See the Remarks upon these Expressions above.

• *אֲנִי אֲהֵי*.

but

but—the *Existing*—bath sent me. To make, therefore, the — *I am*!—of the *Evangelist*—a Reference to this Passage of the *Pentateuch*, is a most idle Fancy, unsupported by the Original, and, what is more, to the Purpose, by the *Septuagint*; the Text-Book of the *Gospel* Writers. The *Syr. Sam. vers. Sam. Targ. Onk.* and *Perf.* adopt the Words, as they are expressed in the *Hebrew*, as an *Appellative* without any Interpretation. The *Arabic* has: *The Eternal, who will never pass away.* *Targ. Jon. B. Uz.* well expresses the Sense by—*I am he, who am and will be.* The *Vulgate* is: *Ego sum, qui sum*: from which our *English* Translation appears to have been taken, though the former has afterwards—*QUI EST visit me.*

This Difficulty, therefore, is altogether imaginary, the Offspring of mere Ig-

10. The following information is for your information only. It is not to be used for any other purpose.

У Еуро пиде

² *Ἰακωβ, ὁ μαθητευόμενος ὁ μετὰ τὸν Ἰσάκ.* Clem. Al.
Strom. v.

porance :

norance: and the Phrase—*I am*—has not the least possible Claim to be esteemed the Denomination of *Jebovab*.—How ridiculous must many a Defender of the Divinity of *Jesus* from this Text, appear upon hearing this true Account of the Matter! And how contemptible, how unprincipled, are those doughty Champions of *Orthodoxy*, who decide upon controverted Points of Doctrine with the most dogmatical Assurance, without possessing the first Requisite of *Theological Criticism*,—an Ability of consulting in their original Languages the Records of Salvation!

Our Translators should have supplied the *Pronoun* in this Verse, as they have done on other Occasions: *Before Abraham was, I am HE: i. e. the Christ*. This is so undeniable and self-evident, that I shall produce but one Passage in Justification of it. *Unless ye believe, that I AM,*

* Ego sum.

• Ego sum.

(that is—I am THE MESSIAH) ye will die
in your Sins: ver. 24.

A *proleptical* Expression, frequent in
the *Phrasology* of the New Testament
constitutes the *second* Difficulty. It was
determined in the *Counsels* of Providence
before the *Ages*—before *Abraham* was—
that the *Messiah* should appear—that *Jesus*
of *Nazareth* should be the *Messiah*: So
Christians were selected and *pre-ordained*
before the FOUNDATION OF THE WORLD:
Eph. i. 4. 5. 2 Tim. i. 9. &c. So the
Names of the true Servants of God were
written in the Book of Life from the
FOUNDATION OF THE WORLD: Rev.
xiii. 8. xvii. 8. Events determined, are
often spoken of in Scripture as already
accomplished: Matt. xvii. 11. xxvi. 45.
&c. There is the same Anticipation in
that grand Passage of Heb. xii. 22-25.
and a Multiplicity of others; which it

There is a similar *Ellipsis* in the Version of the LXX:

Και οὕτως Δαυὶδ πρὸς κυρίον—οὕτως ἐμὴν ὑδάτισμα, καὶ οὕτως ὁ ποιητὴς
ἀκατοποίητος—2 R. xxiv. 17. See John ix. 9.

were superfluous to point out: especially as this Form of Speech will be further illustrated as we go along. And, in this very Chapter, *Abraham's* Conviction of a *future Saviour* was so strong, that he is said to have *SEEN* the Day of his Coming, as if it had *actually arrived*.

As to the Objection of *Dr. HARWOOD*, in his *Dissertation on the Socinian Scheme*, that the Gospel was preached to the poor, who could have no Idea of a *figurative* Existence; and that the Jews could not, nor did in Fact, understand these Words in any but their obvious and literal Acceptation; — I reply by observing, that the Prejudices and Obstinacy of the Jews were such, as would not suffer our Lord to speak openly and without Disguise. He ever expressed himself before such Hearers with a studied Concealment and Ambiguity. He constantly appealed to the Feelings of the teachable and uncor-

* Matt. xiii. 11-16.

rupted Heart: *Whoso bath Ears to hear, let him hear.* See the Obs. below on Col. i. 16.

The Name of the *Messiah* was one of those *seven Things*, which the *Rabbins* say were *CREATED before the Foundation of the World*: so that in *Opposition* to the gratuitous Reasoning of *DR. HARWOOD*, an intelligent *Jew* would probably regard this Declaration of our Lord to be equivalent to an Acknowledgement, that he was the *Messiah*.

This Manner of Speaking with a View to the *Predeterminations* of the Deity was customary among the *Jews*.

BEFORE THE WORLD WAS CREATED, the Lord *Jehovah* CREATED THE LAW; he PREPARED the Garden of Eden for the just; — HE PREPARED *Gebenna* for the wicked; — HE PREPARED Coals of Fire to judge the Reprobate: *Targ. Jon. Ben Uz.* in Gen. iii. 24. to which the *Jerusalem Targum* corresponds.

These Remarks will also suffice for a complete Explanation of another similar and much-debated Text of our *Evang.* *John*. C. xviii. v. 5. So too v. 24. *John*.

8. *I and the Father are one*: C. x. v. 30.

This is an Inference from the preceding Verses: *I give*, says our Lord, *eternal Life to the Sheep*;—and no one will pluck them out of my Hand: My Father, who gave them to me, is greater than all; and no one is able to pluck them out of my Father's Hand. *I and the Father are one.* The Reason why no one can pluck them out of his Hand is, because they were given him by his Father, who is greater than all, and able to secure the Donation: so that he and his Father are one: i. e.—it is the same Thing, whether the Sheep are in his Hand, or the Hand of his Father; in either Case they will be equally preserved, and no one able to pluck them away.—Of such Consequence is it to

* See v. 38 of this Chapter: xiv. 10.

view a Passage in its Connexion with the Context, and to consider the Purport and Reasoning of the Author!

But, to wave this Explanation, and to shew the Futility of that Inference, which makes *Jesus* ONE with the *Father*, the true and eternal God, from this Expression—*I and the Father are one*—let us have Recourse to other Texts of a similar Phraseology. Our Lord prayed to his Father, that all the true Believers might BE ONE.*—Could he mean, that all the Variety of *Christian* People, of every Nation under Heaven, might be *one Being, one undivided Existence*?

Paul asserts, that *the Planter of Christianity, and the Waterer ARE ONE*†. Were then *Apollos*, for Instance, and *Paul the Apostle* the *same individual Man*? Yet by our Saviour's own Account, they were as much *one*; as *he* and the *Father* were *one*: John xvii. 22.

* *Ex. 90.*
† *Ex. 110.* 1 Cor. iii. 8.

It has also been very well observed, that the Expression is—*one Thing*¹—one in *Design* and *Effect*—not—*one Being*²: a Propriety, to which all the ancient Versions appear to have attended.

9. *These Things said Isaiah, when he saw his Glory, and spake concerning him*: C. xii. v. 41.

Some MSS have—the *Glory of God*³ and so the *Coptic Version*⁴: a Version of great Exactness, and of very high Antiquity, as good Judges have maintained.⁵ Indeed, it appears to me absolutely impossible, that our *Evangelist*, who speaks of *Jesus* as a *Man*, and knew him to be subject to all the bodily Imperfections of Mortality, should imagine, that *Isaiah* intended the *Messiah*, when he relates in such Magnificence of Language his

¹ Ex.

² Etc.

³ Ταυ δόξαν το Θεου.

⁴ Ερωον μυσθ;

⁵ See DAVID WILKINS' Preface to his Edition of the *Coptic Testament*.

Vision of *Jehovah*.^a Since, however, the Text in it's present Form is found in most MSS. and in all the old Translations, except the *Coptic*; and since the proper *Antecedent* to *his* most certainly is *Jesus*, he being the *Predicate* of the Context; it would be deemed a Want of Impartiality, a blind and obstinate Prejudice, to refuse the *Trinitarian* the full Advantage of this Passage. Alas! what can a single Adventurer be expected to achieve against a Phalanx of Foes, that stand in Array against him?

10. *And Thomas answered and said unto him: My Lord and my God!* C. xx. v. 28.^b

I am well aware that an Attempt to explain this Passage in any Sense different from the literal and more obvious Signification of the Words, will bring upon

^a C. vi. v. 1-4.

^b Act. v.

^c *Defendit numerus, jussitque urbes phalanges.* Juv.

^d There is an Ellipsis in this abrupt Sentence: we should supply — *It is, or thou art, my Lord and my God!*

me an Imputation of the strongest Prejudice and most undue Attachment to a particular Opinion. But whilst I am conscious of my own Integrity—whilst I know, that I have enquired for the Truths of the Gospel, Day and Night, with painful Assiduity and a single Eye, and that my Conduct has constantly conformed to the Result of my Researches in Opposition to every worldly Consideration whatsoever: but a small Degree of Fortitude is necessary to endure the Scoffs of the malicious Detractor and the Petulance of the enraged Bigot. In Defiance, therefore, of all Consequences, I shall propose my Opinion upon this, and every other Text of Scripture, with perfect Freedom.

Is it not probable then, that the Word *God* should be here understood in it's lower Acceptation, so common in the *Hebrew* Language and so frequent in the

*ἡ μὲν οὖν λέξις ἡ θεοτης τῆς αἰωνίου διακονίας τοῦ
ουρισμοῦ τοῦ Χριστοῦ ἀπελάττει γὰρ ἡς τῆς μεθυστικότητος.*

Scriptures?

Scriptures? The Application of the Term to *Jesus* was the Effect of a sudden Astonishment and Admiration in *Thomas*; but it soon became a standing Denomination of our Lord in the *Christian Church*. *Ignatius*, in what is deemed a genuine Epistle, styles *Christ a God in Flesh*,^a or a God in a human Form: and again *our God*.^b And the *Syriac Translator* of the *New Testament* who is thought by some to have lived in the *first Century*, and in all Probability was not posteriour to the *second*, prefaces his Translation of the *Gospels* and the *Epistle to the Romans* with this Formulary: *Upon the Strength, or in the Name, of our LORD and GOD Jesus Christ, we begin &c.*—Indeed, these

^a See the Introduction. In the same Manner, *Kyrie* in the *New Testament* sometimes means the *supreme Governour* of the Universe, and is applied to God; and sometimes *inferiour Governours*, as when it is used of *Jesus Christ* and other Men without Distinction.

^b *Ep. ad Romanos* c. 1. v. 1.

^c *O. G. d. n. i. h. s.*

^d *Ad. Eph. 7. and 18.*

^e *in h. m. i. d. n. i. h. s.*

Words

Words of *Thomas* appear to have been the Origin of this Mode of Speech. And the 2nd *Epistle* of *Clement*, which if not genuine, is undoubtedly very ancient, begins: *We ought to think of Christ as of God, or a God.*

Should this Account be deemed unsatisfactory, I am not averse to accommodate the Matter in another Way. In Order to avoid much greater Difficulties, I should not hesitate to remark, that our *Evangelist*, as a Historian of Fidelity, relates the Transaction for our Admonition, just as it happened, without giving any Opinion upon the Propriety of *Thomas's* Assertion. That *Thomas* might err, is a Proposition, that will need no Proof to those, who have observed the Heedlessness of the Disciples, as recorded in the *Gospels*, and so often rebuked, in Terms of the utmost Astonishment and Regret, by their Master. If any one should reply, that *Jesus* would not have failed to correct the blasphemous Exclamation,

tion, had he not been in Truth *the Lord and the God of Thomas*: I answer, that our Lord, according to the Notion upon which I am arguing, would only regard the Words, as an Effusion of Transport and Surprise, in which Deliberation and Judgement had no Concern; convinced, as he must be, that the *Apostles* looked upon him as a *Man* like themselves, from his own Declarations to this Purpose, and from their long Experience of his Subjection to all the Circumstances of *Humanity*. Such a Reply, therefore, seems to take that for granted, which is the Subject of Dispute—the proper Divinity of *Christ*.

I leave then the *Trinitarian*, who exults in this Passage beyond any other as a plain and unanswerable Demonstration of the *Godhead of the Man Christ Jesus*, to determine for himself, which is the more worthy of Credit—the *Exclamation of an amazed Disciple* (whose *Emotion* after Conviction would be commensurate

rate to his *Incredulity* before it) concerning *another* Person; or the Words of *Truth* and *Soberness* pronounced by the *unerring Word* of *God* concerning *himself*. The *Disciple* affirms: "Thou art my *GOD*—my *JEHOVAH*—the *Lord* of *Hosts*." The *Master* had declared: "I CAN DO NOTHING WITHOUT MY FATHER—my Father is *GREATER THAN I*." *and no qu*

Hoc firmum et constans, neminem alterum Deum et Dominum à Spiritu prædicatum, nisi eum, qui dominatur omnium Deus:—et Apostolos neminem alium—Deum appellasse, aut Dominum cognovisse: multo autem magis Dominum nostrum, qui et nobis præcepit neminem patrem confiteri, nisi eum, qui est in caelis, qui est unus Deus, et unus pater: Iren. iv. 1. This is firmly established, that no other God and Lord is spoken of by the Spirit, but he, who is the sovereign God of all Things; and that the Apostles called no other God, and knew no other Lord: and MUCH MORE is this true of our Lord, who
—*John v. 19.—xiv. 28.*

ALSO COMMANDED US TO ALLOW NO FATHER, BUT HIM, WHO IS IN HEAVEN; who is one God, and one Father. The only-begotten Son of God, himself and the First Born of the Universe, the Beginning of all Things; ENJOINS US TO ESTEEM HIS FATHER THE ONLY TRUE GOD, AND TO WORSHIP HIM ALONE.

11. For there are three, that bear Record in Heaven; the Father, the Word, and the holy Spirit: and these three are one: 1 John v. 7.

It is an Effrontery most consummate, and a Want of Candour truly to be lamented, in the stannish Advocates of ecclesiastical Orthodoxy, who can venture to stand up in Vindication of this Piece of Patchwork, this bungling Interpolation; and that, in Defiance of the most clear and plentiful Evidence of it's Spuriousness.

Και αυτοι ε μονογονη τον Θεον η πρωτοτοκος τον Θεον, η παλαια αρχη, τον αυτον πατερα μονοι ηγαπομεν Θεον αληθε, η μονοι σεβειν ημω παρακαλουται. Euseb. Præp. Ev. vii. 15.

ncfs.

nels. This Text is found in no *Greek* MSS, previous to the Invention of *Printing* in the *fifteenth* Century; as creditable Witnesses affirm, who have had Opportunities of informing themselves upon this Point. But it may be proved a vile Forgery by some *Atbanasian* Heretic from other Arguments, which would alone render any Defence of it utterly destitute of the faintest Shadow of Plausibility. The entire Verse is wanting in that most ancient and excellent of all Versions, the *Syriac*; and so are the Words—*on Earth*—in ver. 8. which were foisted in to form a Correspondence with—*in Heaven*; and to introduce a little more Coherence into the Context. In both these Respects, the *Coptic*, *Arabic*, and *Aethiopic* Translations coincide with the *Syriac*. Can any Man desire Evidence more satisfactory than this? Is it not manifest, beyond all Controversy, that these old

Ἐν τῇ γῇ.

Ἐν τῇ οὐρανῷ.

Translators

Translators found no such Verse in the MSS, which they followed? The *Vulgate* alone retains it; a Version, that has been so often tampered with, by the Orthodox Believers of the *Western Churches*.

And yet we must not suppose the *Oriental* Translators to have omitted the Verse from any Antipathy to the Doctrine, which it was intended to establish. The Prejudices of the *Arabic* and *Æthiopic* Translators would have operated another Way. The latter introduces this very *Epistle* with these Words. *In the Name of the Father, and of the Son, and of the Holy Spirit, one God; the Epistle of John, a Son of Zebadæ, an Evangelist, an Apostle: May his Prayer be with us for ever and ever! Amen.*—And the *Arabic* often prefaces a fresh Book with the former Part of this Formulary: *In the Name of the Father, the Son, and the Holy Spirit, one God.*

The united Testimony of these Versions would counterbalance, in my Opinion,

nion, the joint Authority of every MS. now extant: but in this Case the ancient MSS. are equally unanimous. And we ought to acknowledge with Gratitude the interfering Hand of Providence for educing in so many Instances Good from Evil. The valuable Treasures of *Eastern Learning* were inaccessible to the gross Ignorance of the middle Ages, whose Superstition and religious Knavery were, however, at least proportionate to their Ignorance. Unprotected by this happy Circumstance, the Stream of *Gospel Literature* had not continued to run so purely down to these later Periods, when *LEARNING* and *LIBERTY*, it's two great Conservators under Heaven, revived together.

And is it possible for a Lover of *Evangelical Simplicity* to reflect, without Sentiments of infinite Regret, upon the Lukewarmness of some, and the Timidity of others amongst the leading *Churchmen* of our Day, who can suffer so vile a Forgery,

a Forgery, so gross an Imposition, to deform our Bibles; so calculated to delude the unwary, and unlearned, whose peculiar Privilege it is to have *the Gospel preached unto them*. How pathetic, how awful, is the Charge of the great and eloquent *Apostle*! TAKE HEED TO YOURSELVES AND TO ALL THE FLOCK, *over which the Holy Spirit hath made you Bishops, to feed the Church of the Lord, which he acquired through his own Blood.**

But I called it a bungling Interpolation. Observe how justly and methodically the Passage proceeds without it.

This is he, who came through Water and Blood, Jesus the Christ; not with Water only, but with Water and Blood: and it is the Spirit, which testifieth; for the Spirit is the Truth.

* *Erasmus and Father Paul saw in great Part the Truths of God, but would not venture this World's Disadvantages for them. I am sure, I WOULD NOT BE IN EITHER OF THEIR CASES IN THE DAY OF ACCOUNT, for all this World.* W. WHISTON.

So that there are three, which testify: the Spirit, and the Water, and the Blood: and these three agree in one.

What is more diffusely mentioned in the former Verse, is recapitulated in the latter. The Arrangement is exact, and the Sense entire. Now insert the Forgery, and see if the Awkwardness of it's Aspect will not alone be sufficient to condemn it.

Besides, the Testimony of the Spirit is twice introduced, to make the Numbers tally: and the Knave, to make as much Distinction as he could, brings it in with the Addition of the Holy Spirit.*

12. We know, that the Son of God is come, and hath given us an Understanding to know the true One; and we are in the true One, in his Son Jesus Christ. He is the true God and eternal Life.

* To *Agios* *spiritus*.

* Many MSS. the *Vulgate*, *Coptic*, *Arabic*, and *Ethiopic* Versions have *non aliter* *Quoniam* — the true God.

Little Children keep yourselves from Idols.
Ver. 20. 21.

I have quoted the Context, that we may have a better View of the controverted Clause. The Meaning of such a *figurative* and *sententious* Writer as *St. John* is most clearly apprehended from a *Paraphrase*.

" We know, that *Jesus Christ* hath
" come to discover to Mankind more
" openly the Will and Nature of the
" true God: and we are *in this true God*,
" by being *in his Son Jesus Christ*. He,
" I say, of whom we are speaking, of
" whom *Jesus Christ* came to inform us,
" is the *true God*; and to be in him and
" his Son is eternal Life. Since then,

* *Jesus is in the Father, and the Father in him*: John
x. 38.—xiv. 10. To be, therefore, in *Jesus* is the same
Thing, as to be in the *true God*: in the same Manner,
as our Lord argued above, that it was the same for the
Sheep to be in his Hands as in the Hands of his Father.

* As our Lord himself declares, to which Declaration
the *Evangelist* alludes, John xvii. 3.—The antecedent of
him is not clear: see the same Obscurity 1 John ii. 6.

“ my Children, this is *true Religion*,
 “ and such are the vast Benefits result-
 “ ing from it, keep yourselves from
 “ *Idolatry*, which has neither *Truth* nor
 “ *Advantage* it it.”

13. *I am the Alpha and the Omega, the first and the last*: Rev. i. 11.

The same Words were applied in v. 8. to *Jehovah the Almighty*: and the Connexion of them here with v. 13, shews, that they were designed to be understood of *Jesus Christ*. But the Truth is, they are wanting in some MSS. in the *Syriac*, *Coptic*, *Vulgate*, and *Æthiopic* Versions. The *Arabic* alone retains them; often singular, always orthodox: a decisive Argument among others, which I have noted, of the modern Date of this Translation. This Passage, therefore, we give up, as an Interpolation.

14. *I am the first and the last*: v. 17.

† *St. John's* Manner of Writing is often thus *argumentative*: see C. xvi. v. 14-16. for an Example of my Meaning.

These

These Words are spoken by our Lord concerning himself: who, being the *Representative*, the *Image*, and the *Ambassador* of God, is frequently honoured in Scripture with the same Titles as his Father: of which I have treated sufficiently before. By this Declaration, *Jesus* must mean, that he was *the Beginning* and *the End*, the *Foundation* and the *Corner-Stone*, of God's religious *Dispensations* to Mankind. He was the *Object* of the Purposes of Providence in the Constitution of the *Ages*:^{*} he was the *Consummation* of them.[†]—In the same Sense, *Christ* was *the Root* and *the Offspring* of *David* (xxii. 16.): his *Ancestor*, and his *Descendant*. He was ordained, in the Designation of Providence, *before the Foundation of the World*—he was the *Messiah*, *Ages* without Number *before the Birth*

* Heb. i. 2.

† The *beginning* and the *end*: see the Obs. on John viii. 58. Col. i. 17. These Passages mutually illustrate each other.

of *Abraham* and *David*: yet did he spring from the Family of *David* by his Mother *Mary*.

He is stiled in the Context by a bold, but pleasing, *Metaphor* — *the BRIGHT MORNING-STAR.*¹ And the Spirit of the Passage evidently demonstrates, that these Appellations are intended to be singular, and, in some Measure, paradoxical; in Order to form a more striking Contrast. *The Root and the OFF-SPRING — the FIRST and the LAST — who was ALIVE, and was DEAD; and ALIVE FOR EVERMORE.*

A general Survey of the several Writings of our *Evangelist*, independent of those various Passages, which were unavoidably adverted to in the preceding Pages for the Establishment of my Interpretations, will prove him to have coincided in Opinion with his *three Predecessors* in the *Gospel History*, respect-

¹ The *was* between *was* and *was* is very properly wanting in the *Syr. Copr. Arb. and Arab. Versions.*

ing the Person and Character of our Lord. Indeed, this Part of the Subject needs not to be pursued with the same Nicety and Diligence, as the Discussion of those difficult and important Portions of holy Writ, which have been thought to assign the Properties, the impassible incommunicable Properties of Deity to *Jesus of Nazareth*; because the most positive Proofs of his great *Humidity* of Nature are thickly scattered in the *Gospels*, and are proclaimed in the most intelligible Language by every Circumstance of his Life.

It is observable, that *John the Baptist* (*Ch. i.*) in this as well as the preceding *Gospels*, when he gives an Account to the *Pharisees* and the People at large of the Character and Consequence of *Jesus*, their great and long expected Prophet, does not call him the *second Person* in the ever-blessed *Trinity*, the most high God, the same with their *Jehovah*; Appellations, by which the Orthodox of our

Times would not fail to characterise and recommend our Saviour:—no: such Ideas, and consequently such Language, were unknown to him. He speaks of *Jesus* in Terms suitable to one, who bore the Office of the *Messiah*; as a Person much superiour to himself in Dignity—as one, *whose Sandal-Strings he was not worthy to untie*—as the *Son of God*—but still a *MAN* (ver. 30.). *Philip* and *Nathaniel*, in the same Chapter, express themselves in correspondent Terms upon this Subject. They stile *Jesus*, concluding him to be the *Christ*, the *Son of God*, the *King of Israel*; but still the *Son of Joseph*, of *Nazareth in Galilee*: exactly such a *Christ*, as the *Jews* expected to appear, a *Man* of the Family of *David*, of the Tribe of *Judah*, of the Town of *Bethlehem*, a *Hebrew* of the *Hebrews*.

Jesus calls himself a *Son of Man* (v. 27.): A *MAN* (viii. 49.): the *Teacher* and

and *Master*¹ of the *Apostles* (xiii. 13.):
the *Son of Man* (ver. 31.).

He promises to *solicit* the *Father* to
send the *Holy Spirit*, another *Advocate*,
to his *Disciples* (xiv. 16.): acknowledging
thereby, as on all other Occasions,
his own *Dependence* and the absolute *Supremacy*
of the *Father*.

He again confesses his *Inferiority*, and
his *Obligations* to the providential *Care*
of God, by comparing himself to a *Vine*,
and his *Father* to the *Husbandman* (xv. 1.).

In this *Gospel* we find several *Examples*
of *Prayer* addressed by *Jesus* to the *Deity*;
and the whole 17th *Chapter* is an inter-
cessary *Supplication* offered up, with the
utmost *Solemnity* of *Devotion*, to the
God, who *heareth Prayer*, in *Behalf* of
his *Disciples* and of *himself*. In this
Prayer, we find one *Passage* remarkable
for its *Singularity* of *Expression*, which
in this *Instance* happily explains itself;

¹ *Kepios* — *Master* — opposed to *Diakos* — a *Servant*, or
Slave: as in ver. 16.

and should teach us, in our Interpretations of this Gospel, to have Recourse for Satisfaction in Cases of Difficulty to those Figures of Speech, which are acknowledged to be so profusely bestowed, rather than to *Mysticism* and *Absurdity*.

As THOU SENTEST ME INTO THE WORLD, so also have I SENT THEM (my Disciples) INTO THE WORLD: ver. 18.

This manifestly demonstrates, that by such Phrases, as *coming down from HEAVEN*, and *coming out from the FATHER*, and *coming into the WORLD*, of *coming from above*, and others similar to these, our Lord only intends to declare, that he had received a PARTICULAR COMMISSION from GOD. The grand Obstacles to an Uniformity of Opinion upon the important Articles of revealed Religion amongst inquisitive and upright Men, are an Ignorance of the peculiar Case of *oriental Composition*, an Inadvertency to the Sentiment of the Jews in our Saviour's

Time,

Time,

Time, and an Inattention to the *Phraseology* of the *Old and New Testaments*. If these Impediments were removed, we should soon hear no more of those *cunningly-devised Fables*, the *Pre-existence* and *Godhead* of *Jesus Christ*.

After his Resurrection from the Grave, divested, as he then was, of all the Frailties of this mortal Nature, and exalted at the right Hand of the Majesty on high; it is remarkable, that our Lord continues to employ the same Language as before, and still acknowledges his dependant Condition and the perfect Supremacy of *Jehovah*. Go, says this HUMBLE SAVIOUR to *Mary Magdalene*: go to MY BRETHREN, and say unto them: I am going up to MY FATHER and your Father, and MY GOD and your God (XX. 17). How he loves to dwell upon his EQUALITY with MAN, and his SUBORDINATION to JEHOVAH! There is such a studied Repetition of the Words—MY BRETHREN—MY Father and YOUR Father—MY God and

YOUR

YOUR God—such an apparent Willingness to impress these fundamental Truths upon their Minds, that one might almost persuade ones-self of a Prospect in this Passage to that idolatrous Veneration, which HIS BRETHREN were preparing for him.

He probably ate and drank with his Disciples after his Resurrection (xxi. 13), as he had done before: an Action, which it surely were shocking, to ascribe to the most HIGH GOD. Now Christ had laid aside his Humanity, will the Trinitarian venture to say, that as Man he might eat; but as God was incapable of eating? Or rather has not our Competitor himself too mean an Opinion of this vile Artifice to introduce it on the present Occasion?

John speaks, like all the other evangelical Writers, in Terms of the most express Distinction, of the Father, and of his

& Luke xxiv. 42.

Son

*Son Jesus Christ.**—Who would ever conclude two Beings thus *discriminated* to be ONE and THE SAME?

Such is the principal Evidence, relative to this Subject, which has been collected, without a very laborious Investigation, from the Writings of *St. John the Evangelist*; a Man, extremely well qualified to give his Testimony on this Occasion: for he was *in the Bosom* of our Lord; his chief Confident,¹ and his dear Disciple.

* 1 Ep. i. 3.

¹ John xiii. 24.

CHAPTER II.

Jesus Christ not Spoken or conceived of, as the supreme God of Christians, by the epistolary Writers of the New Testament.

SECTION I.

The Opinion of St. Paul upon this Subject.

WE are now to take under Examination the Writings of the illustrious *Apostle of the Gentiles*: a Person greatly superiour, from the Opportunities of his Education under the Eye of a celebrated *Rabbi*, in a more recondite Knowledge of the *Jewish* Theology and in some Degree of Intimacy with the Elegancies of *Grecian* Literature, to any of the first Preachers of the Gospel. The Advantages, which he might be supposed

supposed to want, in Point of *Credibility*, on a Comparison with those who had *seen with their Eyes—and felt with their Hands the Word of Life*, were abundantly compensated by a greater Share of natural Understanding and Discernment, and the Substitute of immediate Revelations from our Lord himself. The Evidence of these does not terminate merely in the unimpeachable Integrity of his own Character. They are authenticated by the unanimous Suffrages of the whole *Apostolic College*, who were soon convinced of the Validity of his Pretensions to the *Apostolate*, acknowledged him for a Brother, and gave unto him *the right Hands of Fellowship*.

In whatever Light we view the Character of this astonishing Convert—this incomparable Man:—whether we contemplate the great Endowments of his Understanding, or the nobler Qualifications of his Mind;—we may congratulate ourselves, as *Christians*, upon an Ornament

namement to our *Religion*; and as *Men*, upon an Honour to *human Nature*. His Penetration, his Sensibility, his Eloquence—his independent Dignity of Spirit,^m his unexceptionable Integrity—a Fortitude, unshaken by the most complicated Distresses and a Course of malicious and unrelenting Persecution from his own Nation—a Zeal for the Truth and Liberty of the Gospel, proportionate to the Dignity of these Objects, the Warmth of his own Temper, and his generous Feelings for the Welfare of Mankind—his Sympathy, his Anguish, at the approaching Calamities of his obdurate Countrymen, and his tender Concern for the spiritual Interests of all his Converts—his indefatigable Assiduity in the Propagation of the Gospel, exemplified in the numerous *Churches* raised by his Hand, which in Part still survive, like the Marble-Ruins of the Desert, solitary pensive Witnesses of their former

^m Acts xviii. 3. xx. 34. 1 Cor. iv. 12.

37441100

Glory,

Glory, amidst the Ravages of Ignorance and Corruption, to these later Ages—the manly Spirit, the conscious Intrepidity, with which he vindicates his Character—his lively Gratitude, his profound Humiliation, to the supreme Being—his magnanimous Contempt of Life in the Service of his Master—his benevolent Accommodation of himself to the weak Consciences and even to the Prejudices of his Brethren—his unexampled Compassion for the Children of Affliction, labouring with his own Hands, that he might administer to their Necessities and alleviate their Distress—these are the Assemblage of rare Endowments, which ennobled our *Apostle*—this is the Constellation of Virtues, which shone through

* To this Purpose is that remarkably fine Passage
1 Tim. i. 12-13. which cannot be read too often.

And I am thankful to Christ Jesus, who has given me this Power.—and at last, as if he were no longer able to stifle his Sensations of Gratitude, he breaks out into a solemn Address to God: *Now is the King*—but read the Passage.

his whole Conduct with increasing
lustre; and blazed forth with the highest
Splendour, when his Martyrdom was at
Hand. If NATURAL Religion were to
challenge CHRISTIANITY to produce
her most accomplished Character, her
brightest Ornament, she would point
with Exultation to PAUL of Tarsus; and
would exclaim with Triumph, *Paulus
est Magister.*

*Who are Israelites, of whom was the
Adoption of Sons, and the Glory, and the
Covenant, and the Institution of the Law,
and the Service, and the Promises;
Of whom were the Fathers, of whom was
the Christ according to the Flesh, who is God
over all, blessed for evermore. Amen.*

Rom. ix. 4-6.

Some Critics have proposed, to distin-
guish the latter Verse in the following
Manner:

Of

Vol. I.

Of whom were the Fathers, of whom was the Christ according to the Flesh. God, who is over all, be blessed for evermore! Amen.
Or thus:

Of whom were the Fathers, of whom was the Christ according to the Flesh, who is over all. God be blessed for evermore! Amen.

Both these Constructions, though the Original will certainly admit them, appear so awkward, so abrupt, so inconsistent, that, it must be confessed, I never yet could bring myself to relish them in the least Degree. There seems to be no Reason, from the Spirit of the Context, for such an instantaneous and solemn Conversion from the main Subject to the Deity; nor do I believe, that a parallel Instance of so disjointed an Address can be produced from the whole Bible. The Syriac Translator has adopted, in my Judgement, the most natural Construction of the Sentence: *Of whom came*

* See the connected Manner, in which this Form is introduced Rom. i. 25. 2 Cor. xii. 31.

Messiah in Flesh; who is God, who is over all; to him be Praises and Blessings for ever.

It will be objected, however, to the Arrangement of the Words commonly received, that no one is said to be *blessed for evermore*, but *Jehovah, God the Father*. To this we should reply, that *Blessing*, which seems to be exactly equivalent, as the Author of the *Syriac Version* also thought, is ascribed to the *Lamb*, that *was slain*, as well as to *God*, in the *Revelation of St. John*.

Nevertheless, when our *Apostle* denominates the *Messiah* by the Phrase *God over all*; we must make him, as far as he can, his own Interpreter, and explain so singular an Application of these Words by other Passages of greater Precision and Perspicuity, in Consistency too with the general Tenour of his Ideas upon this Subject. As we are told in the *Gospels*, that *all Authority in Heaven*

and upon Earth is given to Jesus—that the Father hath put all Things into his Hand; even Power over all Flesh—that he is Lord of all:† so is he stiled by our Apostle, the Head of the Church—THE HEAD OVER ALL THINGS to the Church—the LORD both of the DEAD and LIVING. These Quotations will furnish us, perhaps, with the exact Signification of the Clause before us. Christ is God over all, inasmuch as he is constituted the chief Ruler, the only Legislator, and the final Judge, of the Body of his Church.

With Respect to the Term God, I have shewn more particularly in the Introduction to this Volume, in what a subordinate Meaning this Word is frequently used in the Eastern Languages, to denote Rulers, Legislators, and Judges; and upon John xx. 28. how early it was undoubtedly conferred upon Jesus.

† Matt. xxviii. 18. John iii. 35.—xiii. 3. xvi. 2. Acts x. 36.

‡ Col. i. 16. Eph. i. 23. Rom. xiv. 9.

This Adjustment of the Text, which is different from any I have ever seen, will not be deemed destitute of Merit, I should think, by those, who accustom themselves to determine, without any Retrospect to hereditary Opinions or any Regard to established Interpretations, from the Dictates of fair Criticism and the clear Voice of Scripture. It must not, however, and shall not be dissim- bled, that, in Spite of this Harmony in all the *oriental* Versions with each other, the Concurrence of the *Vulgate* and all the MSS. now extant, in the present Reading; there are some very probable Reasons for concluding a Transposition of *two* small Words to have taken Place; and this from the very earliest Antiquity. Such an easy and trivial Mistake, no one, who considers the Weariness of transcrib- ing and the probable Ignorance of Tran- scribers, can think at all unlikely to have happened. For observe, upon this

² 0 27 for 27 2.

extremely

extremely slight Alteration, the amazing Improvement of the Passage; the uncommon Grandeur of the *Chiron*, the Pertinency of the Argument, the Completeness of the Paragraph, and the Roundness of the Conclusion.

Who are Israelites; of whom was the Adoption of Sons, and the Glory, and the Covenants, and the Institution of the Laws, and the Service, and the Promises:

Of whom were the Fathers; of whom was the Christ according to the Flesh; of whom was God, who is over all, blessed for evermore. Amen.

Where shall we find a more striking Selection of the principal Circumstances, (one great Source of the *Sublime*) or a more just and majestic Gradation? What? Is it possible then, that *Paul* himself a Jew and proud of his Descent, in enumerating the exclusive Privileges of the Jewish Nation, and in setting forth the vast Superiority, which their theocratic Polity gave them over the Communities

munities of the Earth,—is it possible, I say, that he should overlook their *pre-eminent Distinction*, the very *Characteristic* of their Constitution—that is, the *peculiar Relation*, in which they stood to their King *Jebovab*?—HE WAS THEIR GOD, and THEY WERE HIS PEOPLE :—HE WAS THEIR FATHER, and THEY WERE the SONS and DAUGHTERS of the LORD ALMIGHTY.—Such an Omission is equally incredible and unaccountable.

And let the Reader judge whether another Difficulty, which I am now proceeding to point out, be not equally insuperable with the former.—Would *St. Paul*, who prided himself in *becoming all Things to all Men*, and who confessedly employed a remarkable Condescension in accommodating both his Reasonings and his Demeanour to conciliate the Affections of the *Jews*; confront his Countrymen at a Time, when he was attempting to ingratiate himself by an Argument in their Commenda-
 + M tion,

tion, with such a questionable Phrase as this, *Christ who is God over all?* a Phrase, which every Jew could not fail to understand, as making the *Messiah*, who is always spoken of in Jewish Authors, as a Person not yet *existing* and to come hereafter from the Stock of *David*, equal to his own omnipotent *Jehovah*. Would not they immediately revolt at such a Declaration as perfectly inconsistent with their Notions of the *Messiah's* personal Condition; as delivering a Doctrine, which they have constantly rejected with the utmost Reprobation, for an abominable Corruption of true Religion, a blasphemous Derogation from the unrivalled Majesty of God; a Doctrine, not revealed in their Oracles, but expressly and perpetually forbidden; a Doctrine, immediately subversive of their Covenant with *Jehovah*, and unknown to their Fathers of every Generation?

Besides;

Besides : this Denomination of *Christ*, though it may be explained into some tolerable Consistency with the Declarations of our *Apostle* and other *evangelical* Writers by the Method above proposed, does not agree so well with a more explicit and correspondent Passage in another *Epistle*.

ONE LORD, *one Faith, one Baptism* :

ONE GOD and Father of all, WHO IS OVER ALL." The Force of this Argument, resulting from a most express and unequivocal Distinction between ONE LORD *Jesus Christ*, and ONE GOD THE FATHER, WHO IS OVER ALL, cannot be repelled by any Contrivance or Qualification whatsoever.

But I have still in Reserve another, and that a most decisive Plea, in Behalf of this Transposition of the Words. It is this. That very intelligent and useful Author *Eusebius*, in his Treatise against *Marcellus*, professedly undertakes

Quod est verum. — Eph. iv. 5, 6.

to

to prove, that *Jesus Christ is God over all.* For this Purpose, he adduces various Passages from the *New Testament*, but the Text now under Consideration, more pertinent by far than all the Rest and directly in his Favour, he does not quote on this Occasion. — Let any Man pretend this Omission to be probable, or even possible, if the present Reading were generally admitted, or indeed known, in his Time.

Let me be permitted to adduce also a Passage from *Origen*:

We profoundly venerate God, and we know, that his Son has been highly advanced by the Father. If it so be, however, that in this Multitude of Believers, who are likely to have Variances in Opinion, some PRECIPITATELY MAINTAIN THE SAVIOUR TO BE GOD OVER ALL: yet will not we venture upon such a Position, who

we do not

believe

believe him, when he says: "The Father, who sent me, is GREATER than I."

Add to this, that none of the early Christians, when intent upon aggrandising their Saviour, call him *God over all*.

Thus have I proposed, with all possible Impartiality and Freedom, my Sentiments and Doubts upon this extraordinary Text of Scripture. Truth is my Object; and not the Vindication of a Scheme, that requires Palliation, or is afraid of Criticism; a Scheme, that prefers the Concealment of any Objections to the severest Scrutiny.

Θεὸς — ὁ πατὴρ ὁμοῦς, ὁ τὸν υἱὸν αὐτοῦ ὁμοῦς ἐκ τῆς οὐσίας, ἐκ τοῦ αὐτοῦ θεοῦ γεννηθέντα. Ἐγὼ δὲ, υἱός, ὁ ἐκ τῆς οὐσίας πατρὸς γεννηθείς, δεχόμενος διακονίαν, διὰ τὴν ἀποκρίσιν τῶν ἁμαρτιῶν. Οὗτος ὁ Θεὸς ἀπὸ τοῦ πατρὸς ὁμοῦς, ἀλλ' ὅτι γε ὁ υἱὸς τῆς οὐσίας, οὐ καὶ ὁμοῦς αὐτῷ, ὁμοῦς. Οὐ καὶ ὁ υἱὸς, ὁ πατὴρ μὲν, μὴ ὁ υἱὸς μὲν. Cont. Cels. l. viii. p. 387.

Εἴποι δὲ ἂν αὐτοὶ αὐτοὶ ὡς τοὶ Ἰουδαῖοι τοῦ πατρὸς υἱὸς ἐκ τῆς οὐσίας. Apost. Conf. vi. 26. — Are not these weighty Objections to the present Reading? not to mention, that other early Writers make Θεὸς ἐκ τῆς οὐσίας — *God over all* — a distinguishing Title of the Father.

1 Nihil Veritas erubescit, nisi solummodo ASSCONDI. Tertull.

2. Favour

2. *Favour be unto you and Peace from God our Father, and the Lord Jesus Christ.*

1 Cor. i. 3.

This Collocation of the Words and Union of the Objects in the same Purpose do not imply an Equality in these Objects; any more than Paul intends to make himself equal to his Saviour, when he says, that the Macedonians gave themselves to the LORD and to HIM: or Ignatius, to advance the Apostles to an Equality with God and Christ, when he exhorts the Brethren to refresh the Bishop to the Honour of the FATHER, of JESUS CHRIST, and the APOSTLES:—But this Difficulty has already been removed in the Remarks on Matt. xxviii. 19.

3. *The Favour of the Lord Jesus Christ and the Love of God, and the Communion of the Holy Spirit be with you all.*

2 Cor. xiii. 13.

1 Cor. viii. 5.

Ep. ad Trall. 12.

—The Favour of our Lord

Not

Nor will this Text be made capable of proving either *three equal Persons* in the Godhead, or the *distinct Existence* of the *Holy Spirit*. The Will of the *Apostle* is to this Amount:

“May all the Benefits and Consolations of *Christianity* attend you! the Love and Protection of *God*, and that particular Manifestation of his Love, a Participation of his *Holy Spirit*.”

The second and third Clauses, the Love of *God* and the Communion of the *Holy Spirit*, are explanatory of the first, the Favour of the *Lord Jesus Christ*.—The Love of *God*, and a Participation of the Gifts of the *Spirit*, so liberally bestowed in the Infancy of the Gospel, were the distinguishing Blessings of the Disciples of *Jesus*. And as both these Particulars are comprehended in the Favour of *Christ* or the Benefits of *Christianity*, being inseparable from the Profession of this Religion; the *Apostle* often thinks it sufficient to say, merely—The Favour of our *Lord Jesus*

Jesus Christ be with you! without any mention of God and the Spirit: because this Wish alone includes every Thing valuable in it.

But this Interpretation will be opposed; and we shall be further asked: "Why are God and the Holy Spirit, if they be one indivisible Existence, separately spoken of?" For this plain Reason. The Love of God, which is over all his Works—which is extended to every Member of his Creation, whether Jew or Gentile, whether Infidel or Christian, would not have been sufficiently significative of Paul's Idea—would not have comprised the exclusive Prerogative of Christianity. The Communication of the Spirit, the Holy Spirit of God,* was displayed in a most visible and unprecedented Manner at the first Institution of

* Rom. xvi. 20, 24. 1 Cor. xvi. 23. Gal. vi. 18. Phil. iv. 23. 1 Thess. v. 28. 2 Thess. iii. 18, &c.

* Eph. iv. 30.

our Religion, and was the Criterion of Adoption into the Christian Church.^a

Our Objector should now tell us in his Turn, "Whether the Love of God, the MERCIES of God, the WISDOM of God, &c. are so many distinct Existences; so many separate Persons in the God-head; or only Expressions of the divine Agency?"

4. Consider, Brethren, the Grace (or Kindness) of our Lord Jesus Christ, that, being rich, he was poor on Account of you; that ye by his Poverty might be rich: 2 Cor. viii. 9.

I begin with observing, that the Word rich, applied in this Passage to Jesus Christ, must indisputably be used in a translated Signification: for the Apostle

^a Acts ix. 17. x. 44-48.

^b Dixeris inscium quid sis, insidem delicti; atque Respicere ignoto discet pendencia tergo.

^c Titovari—in the imperative: to Matt. xxiv. 33. Heb. xiii. 23.

^d De i. m. o. r. t. a. d. i. p. s. i. u. m. t. r. a. n. s. i. t. i. o. n. e. m.

Eccl. i. 1. 656.

cannot

cannot intend to affirm, that our Lord abounded in *Gold* and *Silver* and *worldly Property*. No: he must necessarily refer then either to some Dignity of *Rank*, or to some Endowments of the *Mind*. But to call *Christ* *rich*, because he was endued with a *super-angelic Nature* in a *pre-existent State*, or because he was the *second Person* in the *ever-blessed Trinity*, were a most unintelligible and unexampl'd Use of the Expression. He might be stiled *great*, or *honourable*, or *powerful*, or *eternal* in this View, but not *rich* with any Appearance of Propriety. Consequently, some *moral* or *intellectual* Qualification must be intended by the *Apostle*. And this is conformable to the Application of the Term in other Passages of Scripture: which Recourse to parallel Acceptations should be our invariable Rule of Interpretation, as far as it can be extended.—Thus *God* is said to be *rich* in *Mercy*:^s *Men*, to be *rich* in *good*

^s Rom. x. 12. Eph. ii. 4.

WORKS — RICH in FAITH:^h — To the same Purpose, we are told of *the RICHES of God's KINDNESS*—his WISDOM—his KNOWLEDGE — his GRACE:ⁱ but we hear Nothing of the RICHES of his ETERNITY, his SPIRITUALITY, his GOD-HEAD, or of any other Quality of his Nature. The Term can only be applied to his Operations, to some active Properties compatible, in their Measure, with Humanity.—Where *the RICHES of God's GLORY* are spoken of, it is the *Hebrew Phraseology*, as any Body knows, for his *glorious Riches*.^k Thus Rom. ix. 23. the Context proves, that *the glorious Riches of God's Goodness and Mercy* are intended.

^h 1 Tim. vi. 18. James ii. 5.

ⁱ Rom. ii. 4. xi. 33. Eph. i. 7.—ii. 7.

^k So אֵחָ עֶשֶׂר כְּבוֹד מְלִכּוּתוֹ : Esth. i. 4. is *the GLORIOUS RICHES of his Kingdom*: DIVITIÆ GLORIÆ regni sui : Vulg. This is otherwise expressed by אֵחָ כְּבוֹד עֶשֶׂר : v. 11. for in *Hebrew*, either of the *Substantives* is occasionally used as an *Adjective*: of which Plenty of Examples might be furnished both from the *Old and New Testament*.—כְּבוֹד הוֹדֶךָ — *the Glory of thy Magnificence*—*i. e.*—*thy glorious Magnificence*.

In Eph. i. 18. Col. i. 27. the Phrase signifies — the *great Blessings* — the *glorious Riches* — of *Christianity*: in Eph. iii. 16. the *Stores of Grace and Goodness*, with which *God* is so *gloriously enriched*.

For these Reasons, as the Word *rich* is *figurative*, the Word in direct Contrast with it, which we render *to become poor*,¹ must of Course be *figurative* also, and in a Sense diametrically opposite to that of the former Word: not denoting a *Poverty*, which consists in an Absence of *temporal Prosperity* and *worldly Wealth*, though this may incidentally be true of *Jesus*.

Besides, to dwell a little longer upon the Vindication of this Sense of the Terms *rich* and *poor*: in what Manner were *Christians* made *rich* by the *Poverty* of *Jesus Christ*? In *carnal Wealth* and *earthly Grandeur*, or in *spiritual Benefits*? Let the *Apostle* speak for himself: *To me it*

¹ Πτωχὸν rather means to be in the Condition and Capacity of a poor Man.

was given to publish to the Gentiles the glad Tidings of the UNSEARCHABLE RICHES OF CHRIST. Eph. iii. 8. — Did Paul go about to proclaim the Pre-existence, the angelic Nature, the hypostatical Union, the Godhead, of the Man Christ Jesus: or to recommend and dispense the Privileges and Blessings of the Christian Religion?

Again: *We have been ENRICHED in every Thing, in all DOCTRINE and all KNOWLEDGE — the RICHES of WISDOM and KNOWLEDGE.* — These were the RICHES, which Jesus Christ abundantly possessed: these were the RICHES, which, through Infamy, Wretchedness, and Death, he communicated to his Disciples: — POOR, but making many RICH; — having NOTHING, and yet possessing ALL THINGS.

From these Premises, the following general Sense of the Verse is unexceptionably deduced: which is given more at large, because of the exact Correspondence of this Passage to Phil. ii. 5-9. that

1 Cor. i. 5. Col. ii. 2-4. see too 2 Cor. ix. 11.

they

they may better contribute to illustrate each other.

“ Consider, Brethren, and learn to
 “ imitate, the profound *Humility*, the
 “ unspeakable *Kindness*, the meritorious
 “ *Self-Denial*, of our *Lord Jesus Christ*.
 “ Though he were *rich* in the Affection
 “ of his Father — *the beloved Son*, in
 “ whom God was well pleased: *rich* in
 “ Wisdom and Knowledge — *speaking*, as
 “ never Man spake: *rich* in intrinsic Ex-
 “ cellence — *committing no Sin*, and having
 “ no Deceit in his Mouth: *rich* in hea-
 “ venly Gifts and Communications —
 “ for to him *the Spirit* was given without
 “ Measure: Yet did he not study to please
 “ himself;” but voluntarily relinquished,
 “ for the Salvation of wretched and sin-
 “ ful Men, every Advantage and every
 “ Comfort, to which these Powers and
 “ Endowments might have reasonably
 “ entitled him. He preferred the Name
 “ and the Offices of *the Son of Man* to

“ Rom. xv. 3.

“ the Honours and Conveniences of
 “ *Royalty* :°—this Favourite of the Al-
 “ mighty submitted to be *the Scorn of*
 “ *Men and the Outcast of the People* ; who
 “ concluded that God had *smitten,*
 “ *punished,* and *brought him low,* for his
 “ *Sins* :” he endured *Hunger,* without
 “ exerting those Powers, which could
 “ create Food for Multitudes in a Wil-
 “ derness ; not gratifying his own
 “ Wants, but waiting the good Pleasure
 “ of his Father :°—he resigned himself
 “ to the Officers of Justice, and was led,
 “ like a Lamb, to the Slaughter, when
 “ he could have called *twelve Legions* of
 “ *Angels* to his Assistance ;—he acquiesced
 “ in the unmerited Torments of a Cross,
 “ unmoved by the *cruel Mockings* of the

° John vi. 15.

° If. liii. 4.—It was the grand Design of his *Tempta-*
tion to let him know, that his Powers were not to be
 employed for his own Gratification and the Relief of
 his Necessities ; but for the Benefit of the human Race,
 in Obedience to the Will of God.

° Matt. iv. 11.

“ Populace—

"Populace—praying and dying for his
 "Murderers."

"Silver and Gold had he none; but such
 "as he had he gave unto us: contentedly
 "enduring this great Conflict of Afflic-
 "tion for our Sakes; that we might be
 "exalted by his Humiliation—that we
 "might be full, though he suffered Want
 "—that we might be free by his Capti-
 "vity—that we might become the Rich-
 "teousness of God, though he were made
 "Sin—that we might rise to Happiness
 "and Immortality by his Sufferings and
 "Death:—in one Word, that we might
 "be abundantly ENRICHED, in present
 "Consolations and future Prospects, by his
 "POVERTY."

5. The celebrated Passage in the *Epistle*
 to the *Philippians*, which is now to be
 made the Subject of a very minute Exa-
 mination, is as exactly parallel to the
 last, as any one Passage can well be to
 another. It conveys precisely the same

Meaning in different Words, No one needs to be surpris'd at this *figurative* Mode of Composition, who is at all acquainted with the *oriental* Languages and the *emblematical* Garb, in which the *Hebrews* of old and the *Jewish Rabbins* of modern Times array their Ideas.

Ver. 4. *Let not each of you consider their own Things; but let each consider also the Things of others.*

Ver. 5. *Have the same Disposition in you, which was also in Christ Jesus:*

Ver. 6. *Who being in the Form of God, did*

Τα ἑαυτῶν—their own Concerns—Advantages—Gratification—themselves.

The true Reading is—*τοὺς ἑαυτῶν* as some MSS represent it. So the *Syriac* Translator—*ܐܝܢܐ ܕܗܘܐ*: who renders the preceding Verse extremely well: *Let not every one be anxious about himself, but also about his Neighbour.*—So the *Vulgate*: *Hoc enim sentite in vobis.*

Or rather in a divine, a godlike, or illustrious Form, or Character; *ἡμοῖν* *ἡμῶν*, without the Article equivalent to *ὁ* *ἡμῶν*, as it appears to me: which latter Word the LXX renders by *ἡμῶν* and *ἡμῶν*. So that the Expression is parallel to 2 Cor. iv. 4. *Τὸ Χρῆμα, ὃ ἐστὶν ἀπειράτου* as he is again called Col. i. 15. and so

did not think this Likeness to God
a Thing

is every Man amongst us, in his Proportion and Degree,
אנון עמ דען יסו—an Image and Glory (i. e.—a glorious
Image, or an Image of the Glory) of God: 1 Cor. xi. 7.
correspondent to Gen. i. 26.—And Christians have the
same Form and Image as Jesus—עמקאפסו עס קוודס עס
דס: Rom. viii. 29. To this Purpose is 2 Cor. iii. 18.
Col. iii. 10. in which latter Place, אנון עס signifies, in
my Opinion, the new Creature Jesus, as in G. i. v. 15.
—This Form must consequently consist in Nothing ex-
ternal, no Equality or Similitude of Essence; but in mental
Endowments;—in some communicable Properties;—in
Something that can be participated in common by Man-
kind, by Jesus, and by God.

מוקס then is metaphorically used: for, like קוודס
above, it properly signifies outward Shape, or Appearance;
equivalent to אדס: so Mark xvi. 12. And Aeschylus:

Ὅς ἐστι φῶς, ἐστὶ καὶ μορφή βροτῶν

Οψ.—From. vinct. i. 1. similar to John v. 37.

So too Lucian and Euripides.—The Syriac has דמאס:
the same Word, which in other Places is used for אנון,
and by Heb. and Syr. Gen. i. 26. which confirms some
Observations above.

I shall justify my Translation of the Passage, as I go
along, and shew the Scope of the Argument by and by.
—To אנון עס is tantamount to עס קוודס—this Likeness,
or Resemblance, (see the Observations above on John v.
18.); and this Phrase is exactly correspondent to מוקס
סס, which precedes it: as the Article עס—the, or this—
manifestly

a Thing forcibly to be taken to himself.

Ver. 7.

manifestly proves, and accordingly the *Syriac* Translator has very properly rendered it by ܬܡܢܐ. *Tomon* is used as a *Substantive*: but the Clause is somewhat *elliptical*; the complete Construction would be — ܬܡܢܐ ܝܚܝܕܐ ܬܗܝ ܝܬܐ (the being equal) ܕܝܗ ܝܬܐ ܕܡܝܬܐ. And *ܝܬܐ* is taken *adverbially*, though it be properly the *Accusative plural* of the *Adjective*: a common Use of the *Adjective* in elegant Writers, both *Greek* and *Roman*, and even in the Instance of this very Word:

— ܬܡܢܐ ܕܝܠܝܝܝܝܐ ܝܬܐ ܫܝܝܝܝܝܐ. Hom. Od. A. 303.

ܬܡܢܐ ܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ. O. 519.

So ܬܡܢܐ ܝܬܐ ܕܡܝܬܐ. Diod. Sic. see besides Hom. Il. E. 71. Thucyd. iii. 14. and Schol.—Job. x. 10. LXX. — ܝܬܐ, moreover, is put for ܝܬܐ: thus, for Example, ܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ—i. e.—ܡܝܬܐ. Lucian.

* I take this to be the true Signification of ܕܡܝܬܐ, a Word of very unfrequent Use: but ܕܡܝܬܐ, like ܡܝܬܐ (employed in this Place by the *Syriac*) in the *Heb.* *Syr.* *Chald.* and *Arab.* means to get into one's own Power by a violent Seizure. ܬܡܢܐ ܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ—that Kind of Love denominated from the *Cretan* Custom, a *Cretan* Ravishing, or violent Seizure: Plut. ܡܝܬܐ ܕܡܝܬܐ. ܡܝܬܐ. Sect. 10. Ed. Steph.—Concerning this *Pederasty*, see Strabo de Cret. Inf. L. x. p. 483. Ed. Casaub. Serv. in *Æn.* x. 325.—Some have affirmed, that *Æschylus* employs the Word ܕܡܝܬܐ: if so, it is in some Fragment, preserved by another Author; for it does not occur

occur in any of his extant Plays in *Stephen's* Edition.—*Eusebius* uses ἀπαγμα. Speaking of a *Persecution*, he says, that some *Christians*, in Order to escape the Hands of their Enemies, threw themselves down from the Tops of Houses—τοις δαυατοι ἀπαγμα διμιοι της των δυσσεως μοχθηρας—making *Death* a violent *Deliverance*, or *Snatching of themselves*, from the *Malice of these wicked Men*: *Ecc. Hist.* viii. 12. And again, speaking of *Constantine's* recalling those from Banishment, whom *Licinius* had persecuted, and advising them to come back to their Friends; he adds—ἀπαγμα τι τω σταυρω ποινισαμεναι—looking upon their *Return*, as a *Thing* very desirable, and which ought greedily to be seized: *de vit. Const.* ii. 31.—I am not sure, however, that I have hit upon the right Signification of these obscure Passages of *Eusebius*; especially as I have now no Opportunity of consulting the Context, having formerly noted these Sentences, when I read that Author: a Disadvantage, which will easily account for other Inaccuracies, if such should be found, in my Quotations from the Ancients, without Recourse to wilful Misrepresentation.

The Truth is, this Meaning of ἀπαγμα makes no more for the *Socinian* Interpretation (as it is called) of this Passage in *Philippians*, than for the *Trinitarian*. We may either render, in perfect Consistency with the Original, as I have done above, or thus: *Who being in a Form of God, did not think this Likeness to God a Thing, which he had forcibly (and unjustly) taken to himself: i. e.*—thought it his *just Right*.—The Context only can determine the real Sense of the Passage.

— Ver. 7. *But emptied himself,* taking the Form of a Servant.*

* *ἑαυτὸν ἐκένωσεν*—i. e.—divested himself of—receded from—all personal Dignity and private Interest.

† *Μορφῇ δούλου*—literally—a Form of a Slave—i. e. submitted to a low Condition and a ministerial Capacity: the Phrase is put in Contradistinction to *μορφῇ θεῷ* in the preceding Verse.

But was Jesus literally and properly a SLAVE to some earthly Lord? By no Means: only *ἡ μορφῇ δούλου*—in a servile Capacity; not coming to be ministered unto, but to minister, as if he had been a Slave.

Again: on the other Hand, was Jesus literally and properly GOD, GOD OMNIPOTENT—*θεὸς ὁ παντοκράτωρ*—*ὡς ἦν*? By no Means: only *ἡ μορφῇ θεῷ*—in a godlike Character—gifted with Powers and Endowments, as if he had been a God—a Being of a divine Nature. If he were not actually a Slave, he was not actually God. Both these Propositions must be true, or neither.

Observe too, that the Apostle does not say, *θεὸς ἡλικυ*—being God—and *δούλος ἡλικυ*—being a Slave—but *ἡ μορφῇ θεῷ*—in a FORM of God, and *μορφῇ δούλου*—a FORM of a Slave—quasi servus.—What can be more evident and satisfactory than this, and more completely subversive of the usual Acceptation of the Passage?

The Stop should be made after *ἵνα*: for a distinct Train of Reasoning begins at *ὡς ἀποστασεν*. We have already had two distinct Paragraphs, containing each two Clauses, severally answering to each other: *ἡ μορφῇ θεῷ ἡλικυ* to *μορφῇ δούλου ἵνα*: and *ὡς ἀποστασεν* to *ὡς ἦν ὁ θεὸς*, to *ἵνα ἵνα*.

Ver. 8.

Ver. 8. *Being in the Likeness of Men;*
and in Condition, as a Man; be humbled

* Literally—being in a Likeness of Men—i. e. in a human Likeness: like common Men in the Fabric and Constitution of his Body. Γνωμοσις ὡς ἀνθρώπου: Herod. Clio. 86.

ὁμοιωμα signifies external Shape: Rom. i. 23. viii. 3. parallel to this Passage—God sent his own Son in the Likeness of sinful Flesh—in ὁμοιωματι σαρκος ἀμαρτιας—made like frail Man.

The Word ὑποταξαι immediately following has only the Power of the Substantive Participle ὡς: see my Comm. on Matt. i. 18. and our Apostle 1 Cor. xv. 15. and various other Places. It is a Form of Speech, which he often uses. Τὸν ὑποταξάμενος τοῦ μωδοῦ. Herm. Past. ii. 5.

* ~~Exquisite~~ Condition: meaning to assert that Jesus had not only the outward Shape of a Man, but all the Contingencies of human Nature; of which Truth we are further informed Heb. iv. 15. The Word is used in this extensive Signification 1 Cor. vii. 31. ~~ὡς ὅτι ἡ κοίμη τοῦ κόσμου~~—the Fashion of this World—i. e. this World and every Thing belonging to it—passeth away. But the proper Sense of σχημα, as well as of μορφη, is external Shape, Figure, or Appearance, in all the Authors where I have met with it: see Aristot. Rhet. i. 13. 12. It occurs often in Lucian: we have σχημα ἰσχυροῦ, and σχημα δολιχόγυνος, in his Somn.

Nunc ne hunc ornatum vos meum admiremini,

Quod ego huc processi sit cum SERVILI SCHEMA.

Plaut. Amph.

himself,

himself, becoming obedient unto Death, even Death upon a Cross.

Ver. 9. *And for this Reason God highly exalted him, and kindly bestowed^d on him a Name, that is above every Name.* Phil. ii. 4-10.

After having given a *Paraphrase* at large of the similar Passage from the *Corinthians* immediately preceding this, I need not repeat those *Observations* here; particularly after the *Remarks*, which I have already made, and am now going to subjoin.

Now the Argument of the *Apostle* according to the usual Translation of the Passage, and the *Trinitarian* Exposition of it, is inconsequent and completely absurd. *But^e* is a *Conjunction* employed to introduce a Proposition, or Assertion, which answers and explains another *correlative* to it. It may be worth while,

^d *Exaltavit*—137: Gen. xxxiii. 5.

^e *Αλλ*—it may be called an *adversative antithetical* Particle.

on such an important Occasion, to give two or three plain Examples of my meaning.

The healthy need not a Physician: by no Means: it were untrue to affirm it, Who then? the contrary to these—*BUT the sick:* Matt. ix. 12.

New Wine is not put into old Bottles; by no Means: it were absurd to do it. What then? into the contrary to these: *BUT into new Bottles:* ver. 17.

God spared not his own Son: by no Means: it were untrue to affirm it. What then? the contrary to sparing him: *BUT gave him up for us all:* Rom. viii. 32.

Jesus Christ thought it no Robbery to be equal with God: by no Means: it were untrue to affirm this. What then? the contrary to thinking it a Robbery: *BUT he emptied himself.*

Who does not see, that this is absurd, and that the Power of *BUT* is not preserved? To give the *Conjunction* it's Force,

Forfe, and to rescue the Paragraph from Nonsense, it should thus be stated :

Jesus Christ thought it no Robbery to be equal with God: by no Means: it were untrue to affirm this. What then? the contrary to thinking it a Robbery: but he steadfastly maintained and insisted upon this Equality.

Let us now try the Translation above proposed :

Jesus Christ did not think his Resemblance to God a Thing greedily to be asserted: BUT, the contrary to this, he emptied himself of it.

This, methinks, looks a little like Sense and Argument: and therefore the opposite Interpretation is inevitably absurd.*

The

* According to the received Exposition, the Original should evidently run thus: *Kαὶ οὐκ ἐβουλόμην ὅτι ἴσους τῷ Θεῷ ἦν, ἢ ἑαυτὸν ἀφέναι ὅτι ἴσους τῷ Θεῷ ἦν, ἢ ἑαυτὸν ἀφέναι ὅτι ἴσους τῷ Θεῷ ἦν.* Let any Translator answer this Argument, if he can: I am unable to discern any Fallacy: and one should think, that when a Question depended

The *Ethiopic* Translator thus exhibits the Passage :

Who, being the Face (or Resemblance, which is commonly referred to the Face—) of God, did not greedily seize what was God: (i. e. what was godlike in him— constantly attributing all his Powers to his Father) submitting himself.*

Which evidently agrees with my Notions of it.

Some, perhaps, less attentive to the Declarations of the Scriptures, may be inclined to think the *Apostle's* Language in this Place somewhat *tautological*: and that, after attributing to *Jesus* the *Form of a Servant*, it was altogether unnecessary to speak of the *Likeness and Condition of a Man*. There is, however, no Superfluity, but, on the contrary, a perfect Propriety of Expression. *Jesus* might have been in the *Form of a Servant*—i. e.

pending upon so common a Point of Grammar, it might easily be decided.

* יֵשׁוּעַ

* אֱלֹהֵינוּ

—in a *ministerial Capacity*—and yet not a *Man*, but an *angelic Being*, like one of those, which *minister to Jehovah*. For are not the *Angels, ministering Spirits?* Heb. i. 14.—He might also have been in the *Likeness* of a *Man*, and yet not in the *Condition* of a *Man*—not subject to human *Passions* and human *Infirmities*—as the *Heretics* of old supposed *Christ* to be *impossible*, and not to have come in *Flesh*. But *Jesus* was a *real Man* for the wisest *Reasons*: and particularly, that he might be capable of *Death*, even *Death upon a Cross*.—This *Topic* is more fully and directly animadverted to in the *Epistle to the Hebrews* ii. 14.

Jesus had a *divine Form*, or *Likeness*, as for other *Reasons*, so on *Account* of his *Holiness* and *Virtue*. He was *holy*, *harmless*, and *undefiled*: and *Christians*, who resemble him in these *Qualities*, are in the *Form of Christ*.*

* Gal. iv. 19. a *second Gestation*, 'till *Christ* be formed, as a *fetus in utero*—καὶ οὕτως, ἀρχὴς οὐ μορφῆς Χριστοῦ.

He was in the *Form of a Servant*: not coming to be ministered unto, but to minister.*

For his *Humility* and perfect *Obedience* even unto *Death*, God highly *exalted*, and *rewarded* him, as an *Act of Favour*: for such are the Expressions of the *Apostle*. But how is this at all consistent with the *Trinitarian Scheme*, and the received Interpretation of this Passage? Could the Almighty make *Jesus* either *greater* or *happier* than he was before his *Incarnation*?—Could he make *Jesus* *greater* and *happier* than *himself*?—And could he bestow a Name superiour to the *great and terrible Name* THE LORD our GOD?—Is it possible to conceive a more satisfactory Confutation of the established Doctrine, than that resulting from these Considerations? And what can be done, when *Polemics* will attempt to puzzle what is so plain; and to controvert, what is so perfectly unexceptionable?

* Matt. xx. 28. John xiii. 4-16.

*ipsa si cupiat SALUS,
Servare prorsus non potest hanc familiam.*

It may not be amiss to observe in passing, that one *Reward* of *Christ's* *Obedience* was the *Power* of *executing* *Judgement*: and for this Reason, he did not exert a *judicial Authority* upon *Earth*. See Matt. xxviii. 18. John viii. 11 and 15.—v. 27. &c.

It is very probable, from the Language and Scope of the Context, that the *Apostle* tacitly respects the *Ambition* and *Disobedience* of the *first Adam*, in thus pointing out the *humble Views* and *un-
aspiring Temper* of the *second Adam*, *Jesus Christ*. This beautiful Allusion is remarked and well illustrated by a sensible and learned Writer in the *theological Repository*.

There are some fine Observations in that truly *apostolical Epistle* of *Clement* to the *Corinthians*, so very pertinent on this Occasion, and so entirely correspondent

* *Vigilius: Ma. Tugna of Wakefield.*

to

to this Passage of St. Paul, according to my Interpretation of it; that I must beg Leave to quote them, as a most happy Illustration of this Subject.

They are the true Disciples of Christ who think humbly, and exalt not themselves above his Flock.

The Sceptre of the Majesty of God, our Lord Christ Jesus, came not with an ostentatious Display of Arrogance and Superiority, although he might have done this: but with humble Intentions and Dispositions, as the Holy Spirit spake concerning him. (He then quotes II. C. iii. and Part of Ps. xxii.)

Observe, my beloved People, what a Pattern is presented to us. For, if our Lord was so humble-minded; what ought we to do, who are come under the Yoke of his Grace? Sect. 16.

Ταπεινωσάμενος ἑαυτὸν ἐν Χριστῷ, οὐκ ἐναισθησάμενος ἑαυτὸν ὅτι ὁ Θεός. Τοῦ ὁμοιωθῆαι τῇ ἀπειθείᾳ τοῦ Θεοῦ, ἡ Χρὶςτος ἡμῶν Χρὶςτος Ἰησοῦς, οὐ ὡς ἑαυτὸν ἀλαζμονίας, ἀλλ' ὡς ταπεινότητος, καὶ ὡς δουλοῦ. ἀλλὰ ταπεινωσάμενος, καὶ ὡς τοῦ ἑαυτὸν ὡς ἡμῶν ὑπὸ τῷ ὀνόματι (II. iii. B. xii.) κτλ.

It will be proper to contrast the parallel Clauses, that the Harmony of Paul and Clement may be the more visible:

Do ye have the same Disposition, which was also in Christ Jesus:—PAUL.

Jesus Christ is of those, who are humbly disposed, and exalt not themselves above his Flock.—CLEMENT.

Who, being in the Form of God—PAUL.

The Sceptre of the Majesty of God—CLEMENT.

Did not greedily assert his Resemblance to God—PAUL.

Came not with Ostentation of Arrogance and Superiority—CLEMENT.

But emptied himself—PAUL.

But with humble Dispositions—CLEMENT.

It is impossible to deny the Similarity of these Passages: it is utterly improbable, that Clement had not this Chapter of Paul in his View. Where then can we look for a more capable Interpreter of the Apostle's Meaning, than in the Com-

ment

ment of his Fellow-Labourer, whose Name was in the Book of Life?

Compare now the Passage in the received Translation with this of Clement, and then see whether any such Coincidence can be discovered.

After all, what *Mystery*, what inexplicable *Mystery*,* can be discerned in all this? Divines have shewn no little Policy in fabricating the Doctrine of a *Trinity*, and then fencing it round with these tremendous Appellations to alarm Mankind. But a single Ray of Light can disturb this Phantom, formidable as he is; and spread Dismay through every Part of his unsubstantial Empire;

Infernas referet sedes, et regna recludat

Pallida, Dis inuisa; superque immane barathrum

Cernatur, TREPIDENTQUE IMMISSO LUMINE MANES.

* A *Mystery*,—in Contemplation of which even “Angels veil their Faces.” DR. HALLIFAX’s, (now Bishop of Gloucester) Sermons before the University of Cambridge.

6. Ver. 15. *Who is an Image of the invisible God; a First-Born of the whole Creation:*¹

16. *For in him were all Things created; the Things in the Heavens, and the Things upon the Earth; the Things visible, and the Things invisible; whether Thrones, or Dominions, or Sovereignities, or Powers: all Things were created through him and for him.*

17. *And he is before all Things, and all Things are holden together (or are compacted) in him.*

¹ *A Likeness*—*κτῆνος*. Syr.—*Genesim*.

² *Of all Creatures*—*κτῆνος*. Syr.

³ *Or rather adjusted, constituted, fitted*—*καταρτιζόμενος*—as Eusebius interpreted: *καταρτιζόμενος*—*κατὰ τὴν αἰσθησιν*, ἢ κατὰ τὴν φύσιν—*ἀντὶ τῆς αἰσθησιν*, Eph. ii. 15.—iv. 24. 2 Cor. v. 17. 1 Pet. ii. 13. Cont. Marcell. as quoted by Socrates Ecc. Hist. ii. 21. In this Manner could they interpret, when it suited their Purpose, and they thought themselves bound to defend Prov. viii. 22. as spoken of Christ. — *Ἐκτίσθη με ἀπὸ τοῦ ἰσού αὐτοῦ*. — So Thucyd. — *Παρεστὶς τῶν θεῶν τῶν τελευτῶν ἐκτίσθη*.

18. *And*

18. And he is the Head of the Body of the Church: who is the Beginning, the First-Born from the dead, that he might be the first in all Things:

19. For he thought good, that all Fullness should reside in him. Col. i. 15-20.

Ver. 15. An Image, or Representation, of the invisible God: because the Supreme Being was manifested in the Power, Wisdom, and Holiness, which were so conspicuously displayed in the Life and Character of Jesus Christ—he, who had seen the Son, had seen the Father also: for the Glory of the Father was reflected from the Face of Jesus Christ.

The First-Born of the whole Creation. The Term First-Born includes in it various Senses. In one, like the only-begotten, it signifies the most beloved, the

• On principal—primus tenet.

• This is the proper Arrangement of the Words in the Syriac Version and this Order is followed by all the ancient Versions, except the Greek. Zechar. xii. 10.

greatest

greatest Favourite: as when *Israel* and *Ephraim* are called *the First-Born of God*: *Exod. iv. 22.* *Jerem. xxxi. 9.*—that being the *Child*, of which *Parents* are supposed to be most fond. This Title was given to the *Jewish Nation*, in Contradistinction to the *Gentile World*, who were *Aliens* to *Jehovah* and less favoured than the *Jews*. In this View of the Word, *Polycarp*, as the Report goes, called *Marcion* the *Heretic* the *FIRST-BORN of Satan*.—The Word may also have Respect to the *First-Born* among the *Israelites*, who were *holy to the Lord*: in whose Stead the Tribe of *Levi* were dedicated to the Services of the Sanctuary, and appointed to mediate between *Jehovah* and his People.—But Superiority in *Dignity* and *Rank* seems to be principally intended by the Denomination in

* Το σπουδαιότερον το Σαταν: Euseb. Eccl. Hist. iv. 12. the great Favourite and Friend of Satan.

† So *Jesus* is called the *holy one*: *Acts iii. 14.*—The *holy one of God*: *Mark i. 24.* &c.

this Passage; and *Priority of Time* in the *Predestination* of the Father; for with a View to him we also were *predestinated*. In these Respects also, the *First-Born Son* is distinguished from the other *Children*. To this Purpose, in the *eighty-ninth Psalm* the Lord is introduced by the Writer, declaring the great *Power* and *Dignity*, which he intended to confer on *David*, as the Representative of the *Messiah*. After professing, that he would *preserve* his *Servant* from *Violence*, *destroy* his *Enemies*, *exalt* his *Horn*, set his *Dominion* in the *Sea* and his *Right Hand* in the *Floods*—he adds: “*I will make him a FIRST BORN, EXALTED above the Kings of the Earth.*”

From this Passage we may observe two Particulars:

1. That the Word *First-born* is employed to denote *Power* and *Pre-eminence of Rank*: and

Thus *representing* *David*—the *principal Slave*. *Luc. 22: 27* *Freedom.*

Eph. i. 11

2. That

2. That the Object of the Prophecy is spoken of, as to become the *First-Born* of God hereafter, at some future Period from the Composition of that Psalm; when so many Generations of Men would have lived and disappeared previous to the Appointment and Manifestation of this *First-Born*. In this Instance, therefore, as well as in those of *Ephraim* and *Israel* above mentioned, there is undeniably no *actual Priority of Existence* to the Rest of Mankind: they were all constituted *First-Born*, without any View to Time, by the express Will and Designation of the Deity.

But there is an observable Passage in another of *Paul's Epistles*, which will sufficiently ascertain the Meaning of this before us, and prepare the Way for a satisfactory and consistent Explanation of the following Verse. Hence we shall perceive, that Things, not yet in Being, are made the Objects of God's Regards, and influence his Plans with Respect to the

the human Race: that Events, to be accomplished hereafter, are spoken of, as already come to pass. And why? because the Eternal is not affected by Time or Place. Past, present, and to come are equally before him; and all Transactions equally subject to his Contemplation: *he calleth the Things that ARE NOT, as though they WERE.*"

But we know, that all Things co-operate for Good to them, who love God, to the called according to Pre-appointment.

For those, whom he foreknew, he also pre-ordained conformable to the Image of his Son, for him to be a First-Born among many Brethren.

And those, whom he pre-ordained, he also called: and those, whom he called, he also justified: and those, whom he justified, he also glorified. Rom. viii. 28-31.

Here we see every Thing anticipated in the Predeterminations of Providence; from a Time antierour to the Existence

" Rom. iv. 17.

of *Christians*, to the Period of their final Glorification at the Day of Judgement.

In the *second* of these Verses there seems to be an Allusion to the *Old Testament*. As *Jehovah*, the Architect of the Universe, the Author of the *first Creation*, is said to have formed *Man* in his *own Image*, because he was endowed with Faculties, that enabled him to resemble in some Degree the infinite Perfections of his Maker: * so *Christians* (as I have before remarked) are said to be *conformed* to the *Image* of *Jesus*, the grand Agent in the *second, or new Creation*, when they conform to the *Holiness* of his Religion and *Example*. †

We must observe, that *Jesus* is called a *FIRST-BORN* among many foreknown, predestinated BRETHREN: i. e. — *Christians*. This plainly authorises us to in-

* *Christ* and *Man* are each, in his Measure, *Images* of God.

Εἶναι αὐτὸν καὶ τὸν λόγον αὐτοῦ εἰκὼν. Sib. apud Lactant.

† 2 Cor. iii. 18.

terpret

interpret the Word *Creation* of the *second*, or *new Creation*—a *First-Born* of all the *Creation of Christianity*.

Ver. 16. The *Particle* — *because* — which introduces this Verse, so immediately follows the last Clause of the preceding, as to shew, that the *Apostle* is going to subjoin an Explanation of it — a *First-Born* of the *whole Creation*: FOR in him — If the Signification, therefore, of that Phrase has been settled unexceptionably, as well by parallel Passages in his own *Epistles*, as upon scriptural Principles and Ideas in general; we are furnished with a Standard, to

ἡ ἐκτίσις.

Thus *Barnabas* makes a Comparison between the *first* and *second Creation*; and calls *Christians* *δεύτερον πλάσιν ἐν ἰσχυρῷ* — A SECOND CREATION in the last Times: applying in this View, Ezek. xxxvi. 11. Cath. Epist. Sect. 6. — And again Sect. 16. ἐλπίζοντες ἐν τῷ ὀνόματι τοῦ Κυρίου, ὑποσώμεθα καὶ οὖτοι, καὶ ἡμεῖς ἄλλοις ἐκτίσμεθα — Hoping in the Name of the Lord, we are become NEW; being CREATED by a SECOND BEGINNING. — See more on this Head below.

* Or,

which

which this Verse also must unavoidably be accommodated, however singular an Aspect it may wear; however amplified the Terms, and magnificent the Language. And even the Singularity of the Expression, in one Instance, assists the Interpretation, and sufficiently indicates the Intention of *St. Paul*, in making *Jesus* an *Agent*, or *Instrument*, even in this *second Creation*. *All these Things were ordained, or created in him, and THROUGH him, and FOR him.* *Jesus* is not styled; we must observe, *THE CREATOR of Heaven and Earth*: it is no where said of him: *He created, or Thou hast created, all Things*. No: these Terms are only employed in speaking of the *supreme Actor*, the *great first Cause*, the *OMNIPOTENT JEHOVAH*.—Wherever *Jesus* is mentioned in Connection with *Creation*, such Terms are used, as import *subor-*

^b *On an Account of him*—EN avay—AI avay—EIE avay.

^c See Mark xiii. 19. Rom. i. 25. Rev. iv. 11.—x. 6. and several other Places.

dinate

mediate Agency, or rather passive Instrumentality alone: making him only a Motive, a Consideration, in the divine Mind, which operated in the Adjustment of God's religious Dispensations to Mankind.

Thus: We are GOD'S WORKMANSHIP, created, IN Christ Jesus: Eph. ii. 10.

GOD, who created all Things, THROUGH Jesus Christ: iii. 9. and so ver. xii.

Observe now the Distinction, when God is spoken of:

To us there is ONE GOD, the Father; FROM whom are all Things; and we for him do nothing.

And ONE LORD Jesus Christ, THROUGH whom are all Things; and we through him:

1 Cor. viii. 6.

FROM him, and through him, and for him, are all Things: to him be Glory for ever. Amen. Rom. xi. 36.

^a Krioθις EN.

^b Krioθις AIA.

^c EN — as their sole and original Author.

^d AIA — as their Means or Motive.

^e EN αὐτοῦ — i. e. — God.

This is uniform: and it were absurd to maintain, that the *Apostle* would preserve such a Discrimination without Reason! *See above the 5th Objection to the Trinitarian and Arian Expositions of St. John's Exordium. C. I. Sect. 4.*

With Respect to the *new Creation*, it has been several Times adverted to before in the Course of this *Volume*, and is mentioned in various Parts of Scripture. — This is the *NEW HEAVENS and the NEW EARTH*, predicted by *Isaiah lxx. 17.* — *lxvi. 22.* where the Context proves, that the *RENOVATION of Things* under the *Christian Dispensation* is referred to, and particularly from that Expression of the *holy Mountain lxx. 25.* which means the *Church of Christ*, or the *Edifice of Christianity*:^a *If. ii. 2.* See besides in the *New Testament*, *Gal. vi. 15.* *2 Cor. v. 17.* *Eph. ii. 15.* — *iv. 24.* *Heb. ii. 5.* *James i. 18.* and the Note in my Comm. on *Matt. xix. 28.*

^a See above the 5th Objection to the *Trinitarian* and *Arian Expositions of St. John's Exordium. C. I. Sect. 4.*

^b Hence from the usual Situation of these Buildings, *כנסייה* in the *Æthiopic Language* signifies a *Church*.

These

These Phrases, *the Things in the Heavens and the Things upon the Earth, the Things visible and the Things invisible — Thrones — Dominions — Sovereignities — Powers —* are only lofty Expressions to denote the *Christian Religion — the glorious Kingdom of our Lord and his Christ.* And the Phraseology of the Scriptures will not suffer us to be surprised at the Application of this sublime Imagery, borrowed from the regal State of civil Potentates, to which many subordinate Principalities and lesser Governments are subject: for the Messiah is styled in another Place *the Ruler of the Kings of the Earth:* and even *Christians* themselves are said to *REIGN with Christ,* 2 Tim. ii. 12. and to have been made, by their Acceptance of Christianity, a *ROYAL PRIESTHOOD,* 1 Pet. ii. 9. *Kings and Priests:* Words of the same Import

¹ Rev. i. 5.

² Rev. i. 6.

in former Times, and Offices united in the same Person: see Heb. vii. 1.

*Rex Anio, REX idem hominum, Phœbique SACERDOS:**
— *En. iii. 80.*

The Saints—i. e.—*Christians*—are said to JUDGE the World, and even to JUDGE Angels: 1 Cor. vi. 2-4. and the Apostles, to be constituted JUDGES of the twelve Tribes of Israel, as Assessors to Christ in his KINGDOM—on the THRONE of his Glory: Matt. xix. 28.* And the Samaritans had this saying: *The whole WORLD ministers, or is subservient, to the GOOD MAN, who observes the Words of the Lord.*—Indeed, *Isaiab* had before denominated THE CHRISTIAN DISPENSATION, new HEAVENS and a new EARTH.

Nor will parallel Passages in other *Epistles* agree so well with any interpretation as with this.

* Where *Servius* says: *Sand majorum hæc erat consuetudo, ut rex esset etiam sacerdos et pontifex. Unde hodie quoque imperatores dicimus pontifices.*

° See my Note there.

פ עלמח משמש לאנש פב, דמשמש מלי מרה.

God

God reconciled all Things through Jesus Christ: the Things on EARTH and the Things in HEAVEN: Col. i. 20. And what can we understand by these Terms, but the *Reconciliation* to himself through Jesus of the Gentiles, who were alienated (ver. 21.) and far off, and the Jews who were near?¹

God blessed us Gentiles with all spiritual Blessing in the HEAVENLY THINGS, OR PLACES² IN CHRIST.—Eph. i. 3. where he is represented as sitting above all SOVEREIGNTY, and AUTHORITY, and POWER, and DOMINION: Eph. i. 21. Nay, even WE OURSELVES are said to be sitting with him in the same Place of Ex-

¹ See Acts ii. 39. Eph. ii. 13-19. In the Hebrew, אִנּוּשׁ מִן הָאָרֶץ—like the *terra filius* of the Romans, meant a low despised Person: such as the Gentiles were esteemed, in Comparison with the heavenly Race of Israel.—Besides, the Words Heaven and Earth are employed to signify Universality—the whole World, composed of Jews and Gentiles; like the ἀνδρες καὶ θεοὶ τῆς of the Greeks: see my Note on Matt. xxviii. 18. and to the Examples there alluded, add Luke xxiv. 19. Hes. Theog. 220.

² Ἐν τοῖς ἐπουρανίοις.

altation: C. ii. v. 6. so that there can be but little Doubt of the *Apostle's* Meaning.

Thus the *Polity* of the *Jews* and of other States was decyphered under similar Images—the *Sun*—*Moon*—and *Stars*, and the *Powers* of *Heaven*: and therefore we need not wonder, that *St. Paul*, so versed as he was in the *Jewish* *Scriptures*, should employ such sublime *Metaphors* in his Representation of *Christianity*. Indeed, no Language can be more highly emblematical, than the two first Chapters of the *Epistles* to the *Ephesians* and *Colossians*.

But one Text in the former of these *Epistles* seems to be of itself a sufficient

* עֲרֹכָא דְּמַלְאכָא—the *Hof*, or *Apparatus* of *Heaven*—Gen. ii. 1.—וְכָל מְשֻׁכְּלֵי הָאָרֶץ—all their *FURNITURE*—LXX. וְכָל יִשְׁרָאֵל—all their *CREATURES*: Sam. Verf. i. c.—*Angels*, *Archangels*, *Thrones*, *Dominions*, *Powers*. Luke ii. 13. See the *Figures*, by which the *Destruction* of *Antiochus* *Epiphanes* are depicted Dan. viii. 10. and my Note on Matt. xxiv. 29.

Establish-

Establishment of this Explanation. It is God, of whom the *Apostle* is speaking :

Making known to us the Mystery of his Will, according to his good Pleasure, which he before appointed in himself ;

Against the Dispensation of the Fulness of the Times, to collect all Things under one Head in Christ ; THE THINGS IN THE HEAVENS, and THE THINGS UPON THE EARTH ; Eph. i. 9-11.

Now, who were collected under one Head, the *Messiah*—who were made *one*—who were before *separated*—but the *Jews* and *Gentiles* ? The Answer is evident and undeniable : and serves as a true Key for the same Expression, whenever it is found in a similar Connection and upon the same Subject.

By the *Things visible* and the *Things invisible* may be meant all the Events and Concerns of *Christianity*, as it now is, and will be hereafter :—the *whole* of the *Christian Dispensation* was constituted with

¹ C. ii. v. 13-15.

Respect to *Jesus* the Founder of it, from its *first Establishment* to its *final Dissolution* at the End of the World.* The Phrases are employed, in Order to preserve the Continuity of the *Figure* and the *Consistency* of the *Allusion*, with Reference to the preceding Clauses—the *Things* VISIBLE upon EARTH—the *Things* INVISIBLE in HEAVEN.

But should this Explanation of the Passage be absolutely disallowed, as degrading such Magnificence of Language by too mean and contracted an Application; and as too artificial, too studied a Refinement, when the literal Sense is so

* See 1 Cor. xv. 24.—*Αορατὸν* does not only signify what is properly *invisible* and not the *Object* of *Sight*, as when it is applied to the *Deity*: but what is *not seen* merely from intervening Circumstances of *Time* or *Place*. Thus τοῦ αορατοῦ ὡς ὄρωι—as if he had seen the UNSEEN Deliverer—the Deliverer, who had not yet appeared: Heb. xi. 27. like the τα μὴ βλεπομένα, 2 Cor. iv. 18.—ταῦτο αβυσσὸν ὄρωι καὶ αορατὸν: Joseph. Ant. xiv. 8.—το αορατὸν ἄγιον: B. Jud. i. 5. Ed. Frob.—Ἰησοῦς αὐτοκρυσ, αορατός. Barnab. Ep. Sect. 11, apud LXX, If. xlv. 3, ἡ γὰρ ἡ αορατὸν—Gen. i. 2. LXX.

obvious

obvious and satisfactory : let us try, if we cannot otherwise discover in what Respect *all Things were created through Jesus Christ*, according to the Tenour of the Scriptures, without taking Refuge in a Doctrine so perfectly unscriptural, as the Association of the Logos with JEHOVAH THE CREATOR in the Formation of the Universe.

The provident Disposer of all Things, in every Arrangement relative to Mankind, must have had a particular Regard to their *moral Welfare*. In Conformity to this reasonable Presumption, we are told, that, *when the most high assigned to the Nations their Inheritance, and dispersed the Sons of Men ; he fixed the Borders of the People ACCORDING TO THE NUMBER OF THE SONS OF ISRAEL.*"

* Deut. xxxii. 8. Here the LXX, instead of the *Sons of Israel*, have the *Angels of God*; and Targ. Jon. Ben Uz. mentions the *seventy Angels* in this Place : see the Obs. in the *Introduction* to this Work on Gen.

i, 26.

Cor-

Correspondent to this Doctrine of the *Old Testament* are the Sentiments of our *Apostle* in the *New*. He tells the *Athenians*, that the Almighty made of one Blood every Nation of Men to dwell upon the whole Surface of the Earth; DETERMINING BEFOREHAND the appointed Times of their Appearance and the Boundaries of their Habitation: TO SEEK THE LORD, if that so they could search him out and find him:— Therefore, we must conclude; that in the Constitution of the Universe, in the whole Scheme of Things belonging to this mundane System and to Man it's Inhabitant, *Christ* and the *Christian Dispensation*, i. e. — the Propagation of true Religion, was principally and ultimately respected. All the Regulations of Providence among the Sons of Men centered in *Jesus Christ*. He was the Soul which animated the whole Mass.*

* Acts xvii. 26, 27.

† Spiritus intus alit, totamque infusa per artus

Mens agitat molem, et magno se corpore miscet. Virg.

The

The *Alpha* and the *Omega*, the *Beginning* and the *End*, *Sum* and the *Substance*, of God's Dispensations to Mankind.

In this View the old *Woman* who appeared to *Hermas* in a *Vision*, is interpreted to be the *Church* of God: and the Reason of the Representation of the *Church* under such a Form is, because the *Church* was created the first of all Things, AND FOR THE SAKE OF IT THE WORLD WAS MADE.*

Ignatius calls the *Church* of *Ephesus*, preordained before the *Ages*.*

Even *Angels*, the Things in *Heaven*, may have had their Appointments allotted to them with a Respect to *Christ*

* *Anum* illam, quam putas esse? Et ego dixi: Sybillem. Erras, inquit.—ECCLESIA Dei est. Et dixi ad illum: Quare ergo anus est? Quoniam, inquit, OMNIUM PRIMA CREATA EST, ideo anus; et PROPTER ILLAM MUNDUS FACTUS EST. L. i. Vif. 2.—Now was the *Church* existing before the *World*, except in the DETERMINATIONS of Providence? And must we not allow this to be a Mode of Speech both intelligible and familiar to Jewish Readers?

* Προορισμένη ἀπο αἰώνων.—Eph. i.

and

and his Religion: for they *mingler to the Heirs of Salvation.*^b

The Purpose of the Spirit of Prophecy was to bear Testimony to Jesus, and Christianity; which is also called by St. Peter the Spirit of Christ for this Reason, because (as he himself explains it) it gave it's Testimony beforehand to the Sufferings of CHRIST, and the Glories consequent upon them.^d

This Pre-existence of the Messiah in the Counsels of God—this Concentration of all the Dispensations; of Jehovah in Jesus Christ, according to the Purpose, which he made in our Lord before the Ages; will contribute to explain some other controverted Texts, and thereby communicate no little Light to the present Disquisition.

Thus the Sufferings of Moses are called the Reproach of CHRIST^e because he suf-

^b Heb. i. 14.

^d 1 Pet. i. 11.

^e Heb. xi. 26.

^c Rev. xix. 10.

^e Eph. iii. 11.

ferred in the Cause of *true Religion*, and was the great Instrument in that preparatory System, that Foundation of *Christianity*, denominated from him the *Mosaic Covenant*. He might indeed be in daily Expectation of the Appearance of their *Deliverer*, the *Messiah*; as the Term of Years assigned for the Captivity of the *Jews*, was now run out.

In like Manner, because the *Jewish* Institution had in View the following Revelation of *Jesus Christ*; the *Israelites* are said to drink of a *Spiritual Rock* that followed, and that *Rock* is mystically interpreted to be *the Christ* or the *Messiah*.²

—And for the same Reason, as every Impediment in the Way of the *Foundation* retarded the *Superstructure*, they may be said to have tempted *Christ*.³

Such

² 1 Cor. x. 4.

³ Ver. 9. But this is not the best Method of interpreting this Verse, where the Reading seems to be genuine, but the Construction misunderstood. There is no Occasion to suppose *Christ* must be supplied after

temptation.

Such is the Light, in which this Passage may be viewed, consistently with the Tenour of the Scriptures. This Acceptation of it is infinitely superiour to the *Trinitarian*; but is greatly excelled by that first proposed, which, in my Judgement, is the only genuine Interpretation.

Ver. 17. *And he is before all*: i. e. before all Things: for both the *Messiah*, and his *Church*, and the *elect Christians*, had received their Designation before the Ages—yea, even before THE FOUNDATION OF THE WORLD.

And the Argument does not require it; for we are only exhorted to avoid *similar* Disobedience to that of the *Jews*, and not merely the very *fact* of Disobedience. *Neither let us tempt Christ*, as *also some of them tempted*: i. e. let us not tempt Christ, as they tempted *Jehovah*.—So again: *Let us not murmur*, as *some of them murmured*: ver. 10. Does the *Apostle* mean, that we may *murmur* for any Thing, except *Quails* and *Waters*?

1 Cor. ii. 7. Eph. i. 4. 2 Tim. i. 9. How much more then before the Time of *Abraham*? the *Preposi-*
tion

And in him all Things consist: i.e.—are computed, holden together, connected: Eph. iv. 16. as the Key-Stone of the Arch—as the Corner-Stone of the Building.

Ver. 18. The Beginning, the First-Born from the dead: the Beginning, or the Principal in this Respect also, as he is the First-Born from the dead: i.e.—the First, who was born to a new Life by a Resurrection from the Grave.

That he might be, or so as to be, the first, or pre-eminent in all Things. Jesus, the Messiah, was superiour to all, because 1. (to recapitulate the Assertions of the Apostle) he was the most perfect Representation of the Deity: 2. because he was the best beloved by the Father of all his
tion too might relate to Dignity of Rank, as well as to Time: but the latter Signification is more common in the New Testament.

¹ *Πρωτογενής* in this sense seems to me explanatory of *αγαπῶν*: otherwise, the Construction is extremely clumsy and irregular; starting without Reason from the Pronoun to the Relative.

¹ Acts xxvi. 23. 1 Cor. xv. 20.

Creatures:

Creatures : 3. because he was considered by the great Creator in the Constitution of the Universe and in the Adjustment of his Schemes respecting the human Race : 4. because he was *pre-ordained* before his Brethren : 5. because he is the *Head* of that *Body*, of which others are subordinate Members only : and lastly, because he was *raised* from *Death* to *Life*, as a *Pledge* and *Pattern* of the *future Revival* of all Mankind.

Ver. 19. *In him was the Fullness of the Deity pleased to reside* : him God enriched with *Wisdom*, and *Power*, and all *moral* and *intellectual* Endowments ; showering down upon him the choicest Gifts of his *Holy Spirit*.

If any *Arian* should reject these Interpretations, which harmonize so exactly with numerous Passages of Scripture, as extremely forced and unnatural ; let him assign any probable Reason, why the *Apostle*, when he wished to aggran-

^a Rom. ix. 23.

dize the Character of *Jesus* and to set forth the great Excellence of *Christianity*, did not say at once, without all this *Periphrasis* and *Ambiguity*, that *Jesus Christ* was the *Logos*, an *angelic Spirit*, *pre-existent* with God in Heaven before the *Foundation* of the *World*, taking an active Part in the *Fabric* of the *Universe*, the *Conductor* of the *Israelites* in the *Wilderness*, suffering extreme *Mortification* and *Uneasiness* during his painful *Enclosure* in an *earthly Body*.

Let the *Trinitarian* inform us, why *St. Paul's* Purpose was not at once completed—why he did not possess us with the sublimest Ideas possible of our *Salvour*, by telling us in one Word, that *Jesus of Nazareth* was the most HIGH GOD, *JEHOVAH* himself, the GOD-MAN, the SECOND PERSON in the EVER-BLESSED TRINITY.

These Questions must be answered, before we can allow them to talk of us.

natural Language and forced Interpretations.

7. God was manifested in the Flesh:

1 Tim. iii. 16.

And how? because *the Word of God, or the Wisdom of God*—i. e.—*God himself,* was manifested in *Flesh*, in the Person of *Jesus Christ our Emmanuel*. So that the *orthodox Interpolator* answered no great End by this *Manœuvre*; since the Word, which he has foisted in, is susceptible of so scriptural an Explanation. For the genuine Reading is: *Who was manifested in Flesh?*

We will now take a cursory Survey of *St. Paul's Epistles* to discover the undeniable Evidence on the other Side; to inform ourselves of what he said and

Qui in cubilibus propriis offendat amicum Postulat, ignoscat veritati illius.

Ignatius says: *εἰς αὐτὸν ἡγοῦμαι*. 9. c. ad Eph. 7.

Ὁ ἀπαρχὸς ὡς ἀρχὴ. So the Syriac *ܕܡܪܝܬܐ*—*Ethiopic*. The *Coptic* *ⲙⲁⲣⲓⲁ*: he read it: The *Vulgate*—*quod manifestatum est*. So that 9. c. is absolutely indefensible.

thought

thought concerning the *Humanity* of *Jesus Christ*.

One MAN *Adam*:—one MAN *Jesus Christ*: Rom. v. 12-15.

Christ DIETH no more: DEATH hath no more Dominion over him: vi. 9. What is Death, but *Insensibility*, but *Extinction*? Unless we can suppose, that the *Apostle* is playing at cross Purposes with us, and means by Death only the putting off of the Body: i. e. no Death, but a more perfect Life, than when the Soul was in Union with the Body, clogged and oppressed by it's sluggish and frail Associate:

Ignis est illis vigor, et celestis origo

Seminibus: quantum non noxia CORPORA TARDANT,

TERRENIQUE HEBETANT ARTUS, moribundaque

membra.

Are then *pre-existent angelic Spirits* liable to Death? Or, shocking to mention and blasphemous to believe! can the great God, the King ETERNAL and IM-

See my Comm. on Matt. p. 144. 315. 307. 403. 408.

Neither can they die any more; for they are LIKE ANGELS—*ἄγγελοι*—Luke xx. 36.

MORTAL, become subject to the *characteristic Imperfection of human Nature?*

The GOD and FATHER of our Lord Jesus Christ.—xv. 16. Eph. i. 3, 17. &c. This needs no Comment: for what could St. Paul lay more of *himself*, or of any other Man?

Then will the Son be put in Subjection to him (God), who put all Things in Subjection to him (the Son): that God may be all in all: 1 Cor. xv. 28. a Passage, full of pertinent Information upon this Subject. It proves the Offices of the Son to be entirely *ministerial*, entirely under the *Controul and Direction* of the Almighty. This shews the *Power* and the *Kingdom* of the *Messiah* to be only of *temporary Continuance*, hereafter to be resigned into the Hands of the *supreme Commissioner*, when all the *Purposes* of our Saviour's *Mediation* are accomplished: that there may be no *Potentate* but *Jehovah*, reign-

The significance of the word. Plato.

O μὲν δὲ δυνάμεις.

ΠΑΤΕΡ

20

ing

ing over the Universe with uncommunicated and absolute Authority."

The second MAN, the Lord from Heaven:
1 COE. XV. 47.

For there is ONE GOD, and ONE MEDIATOR between God and Men, THE MAN CHRIST JESUS: 1 Tim. ii. 5.

Can human Language be more explicit? There is ONE GOD, not THREE GODS; and ONE MEDIATOR, and he A MAN, *Christ Jesus*.—Suppose now, that a Trinitarian were to read this Passage, he would conceive of it thus:

There is *one God*, composed of *three distinct Persons* or *Beings*, each himself *God*; and there is *one Mediator*, who is one of these *three Persons*, officiating between the other *two Persons* and Man.

Scilicet hic reddi deinde, ac resoluta referri Omnia.

O *exp. it. spars*—from Heaven—with a *heavenly Commission*—a *prophetic Designation* from God: to *exp. it. in te spars*—Matt. xvi. 1. a *Sign from Heaven*—a *Proof* of a *heavenly Message*: and so in other Places. See the Notes above on John iii. 13.

Q3

kind,

kind, the GOD-MAN *Christ Jesus*.—So that *God* appoints a *Mediator*, who is *himself*—who is both *God* and *Man*, and consequently *mediates* between *himself* and *himself*.

What would the good *Apostle* say to such a miserable *Wresting* of his *Scriptures*?

I am thankful to God, whom I serve from my Ancestors with a pure Conscience;
2 Tim. i. 3.

When *Paul* was an *unconverted Jew*, did *he*, or did his *Ancestors*, worship and serve a *Trinity in Unity*?

These are the principal Testimonies, borne by our *Apostle* to the *proper Humanity* of *Jesus* and his *Subordination* to the *Father*. But there is no Reason to be scrupulously particular on this Part of the Subject, nor indeed is much furnished upon this undisputed Topic in

*“ Dic agendum Statio: Probi Jupiter! O! bone, clames,
Jupiter! At sese non clames JUPITER IPSE?”*

these

these *Epistles*: for *Paul* was intent upon magnifying his Office and setting forth the Grandeur of the new Dispensation and of it's Author, in Order to conciliate his Countrymen. And the Nature of his apostolical Commission led him rather to employ in his Writings such edifying Exhortations, and such Arguments from the *Old Testament*, as were more immediately calculated to convince the *Jews* and to confirm the *Gentiles*.

SECTION II.

The Opinion of the Writer of the Epistle to the Hebrews.

I HAVE not ranked this *Epistle* in the Number of *St. Paul's*, because the Author of it has been disputed from the earliest Antiquity. But as the Testimonies from this Portion of the *New Testament* are of considerable Importance in the present Enquiry, I will beg Leave

to digress into a short Investigation of its Authority; especially as I think myself able to offer some satisfactory Observations upon this Subject,

The *Epistle* to the *Hebrews* was reckoned amongst the *disputed Scriptures* in the Time of *Eusebius*.^a But the *Historian* himself supposed it to be *Paul's*, and spoke of it accordingly.^b *Caius*, a Writer in the *third Century*, as the same Author observes,^c only mentions *thirteen Epistles* of the holy *Apostle*; not numbering that to the *Hebrews* amongst the Rest: and even now some of the *Romans* do not esteem it to be the Work of that *Apostle*.—Some of the Ancients ascribed it to *Barnabas*, some to *Clement*, and some to *Luke*.^d

With Respect to *Barnabas*, there can be no Dispute. The *Epistle* to the *He-*

^a *Eccl. Hist. iii. 3.—vi. 13.*

^b *Ib. ii. 17.—vi. 14.*

^c *Ib. vi. 21.*

^d *La Cense Art. Crit. iii. 2. 6.*

brews is a Composition infinitely superiour both in *Stile* and *Matter* to his *Catholic Epistle*. No *two* Productions can well be imagined to be more unlike.

That of *Clement's* is an admirable *Epistle*; but far less elegant, less nervous, less argumentative, and less learned than this to the *Hebrews*: and of a *Stile* perfectly dissimilar. Besides there are many Things borrowed, as we must infer from the superiour Claims of our Author to an *Original*, from this *Epistle* by *Clement*.⁴

It is astonishing, that some *Critici* can deny a Resemblance between these *two Epistles*. Are not the following Passages evidently *Imitations* on one Side or the other? Μιμηται γαρ μεθα παλαιων, οτις εστιν διημασσι αυτοις και πολλταις περιωπαισιν: Clem. Sect. 17.—Περὶ πολλοις και πολλταις περιωπαισιν: Heb. iii. 27.—Ος αν αναν- χασμα της μεγαλειουης αυτου—κ. τ. λ. Sect. 36. is perfectly the same with Heb. i. 3-10.—Compare Sect. 9, 10, 11, and 19. with Heb. xi. throughout: and Sect. 17. with Heb. iii. 2. besides parallel Expressions not used else- where, as *αυτος*, *εμμεν* applied to God, and *αγγελος* to *Christ*: and other Similarities, that will easily pre- sent themselves to the Reader.

The

The only plausible Competitors then for this *Epistle* are *Paul* and *Luke*. The Language does not agree with the other Writings of *St. Paul*: the *Phraseology* is more pure, and the *Construction* much more *classical*.—On the other Hand, the *Matter* and the *Mode of Argumentation* must be allowed by all to be perfectly characteristic of the learned *Apostle* of the *Gentiles*: they proclaim themselves to be the Production of a Disciple of some *Gamaliel*, one profoundly versed in the occult *Theology* of the *Jews*, and intimately acquainted with the peculiar Sentiments of that People. The *Hypothesis* then, which I have to propose, is founded upon these Premises. It is my Opinion, that *PAUL dictated*, and *LUKE composed*, the *Epistle* to the *Hebrews*. Let us see what Evidence can be collected in

* *Paul* was no Master of polished Composition. He calls himself—*δοῦλος καὶ ἀσκήτων*: and *Origen* says of him, that he delivered *grand Thoughts in common Expressions*—*αὐτὸς δὲ τὰς μεγάλας σπουδαίας ἐν κοινῇ λέξει*: cont. *Cels. L. iii. p. 122. Ed. Cant.*

Support

Support of this Idea, which will reconcile all Difficulties and remove every Objection; not to insist again on the confessed Resemblance, which the *Epistle* bears to *St. Paul's* Manner, amounting of itself, in Conjunction with the *historical Testimonies* to the same Effect, to a high Degree of Probability.

1st. The Variety of Words, which occur in this *Epistle*, employed also by *St. Luke*, but no where found in the Writings of *St. Paul*.

2nd. Numerous Passages in a masterly Style of Composition, and beautiful *Metaphors* conducted with no common Skill; which betray a refined Taste, and a ju-

¹ Such are χρηματιζω in it's proper Sense, καταφύγω, εμφανίζω, αναδεχομαι, απογραφομαι, υπακούω—βίωμαι, αρχιγυω, κατασκηναίω, προσφέρω, πότιω, διωριω, επιλέγωμαι, εξαγω, τελειοποιέω, απαλλασσομαι, πανταλείω, κυκλώ, διατίθωμαι, ξινίζω, and, I dare say, others, which have escaped my Notice. Many of these are extremely elegant Expressions, and of the same Sense with Numbers used by *St. Paul*. Compare too Heb. xi. 23. with AGs vii. 20. and Heb. ii. 3. with the *Preface to Luke's Gospel*. See *Townson on the Gospels*, p. 190.

dicious

delicious Acquaintance with the purest Authors of ancient Greece. Let me intreat the Reader's Indulgence, whilst I expatiate a little upon a favourite Subject, and point out a few admirable Specimens of fine Writing.

C. vi. Ver. 4-13. is a noble Passage, but too long to quote; fraught with Strength of Sentiment and Beauty of Expression.* The seventh of these Verses contains a pleasing and natural Comparison, and recalls to Memory some Lines of the incomparable *Lucretius*:

Postquam posuere labores, ubi iam Patre Eiber

In gremio Matris Terræ præcipitanti.

At nitida surgunt fruges, ramique virescunt.

Arboribus crescant ipsæ, satagus gravantur.

Which have been imitated, both in the Thoughts and Language, by *Virgil* in several Passages; who owed more to his Countryman than to *Homer*.

* *Anacrusis* is simply *crucifying*, not *crucifixing* as *fresh* is like *anacrusis* see Herod. vi. 30. Thucyd. ii. 119. and *Lucian* in *Prometh.* et alibi.

Whose

—Whose End is Burning, like Horace's

—URENDA *felix inasculur agris* sub

C. x. ver. 32-35, is another Passage elegantly expressed, beautified by a noble Figure, and a full and modulated Conclusion.

C. xi. ver. 12-14. is worthy of particular Notice; and the Allusion in the latter Verse to a Person seeing an Acquaintance at some Distance, is finely carried on. *Descrying them afar off, and satisfied of their Reality, and accordingly saluting them.*

Ver. 37. is an excellent Exemplification of *Longinus de Sub.* Sect. 20. and

^a Ver. 9. *Expositio* *verborum*—The Exposition of the Words. To the Word is used by Herod. Clit. 220. Aristoph. Plut. 101. Theog. Sent. 516. Luc. Hermot. Neh. viii. 4. LXX.

¹ That *a factor*, which deforms the 30th Verse. The
Old Reading: it should be *adversus*, as in some MSS.
and all the ancient Versions. Thus as — ver. 4 — ver. 33.
is a Phraseology common in the best Authors, *Lucian*,
Hippocrates, and especially *Hieronymus*.

superiour

superiour to what that Critic there produces from *Demosthenes*.

C. xii. is throughout an illustrious Specimen of good Writing; eminently pathetic and sublime.

C. xiii. ver. 2. is most elegantly expressed: like the *sefellit incoctus viperinus cruor* of *Horace*.—But I must not be so minute, as I intend to quote two Passages at length; one remarkable for Boldness of Figure and Sublimity of Conception; the other distinguished by milder Beauties, and the dextrous Continuity of it's Allusion, each in it's Kind equally excellent, and without many Parallels amongst the happiest Attempts either of ancient or modern Genius.

The Word of God is alive, and active, and sharper than any two-edged Sword, and penetrating to the Separation both of Life and Spirit, both of Joints and Marrow, and discerning the Intentions and Thoughts of the Heart.

And

And there is no Creature not manifest before it; but all Things are naked and exposed to the Eyes of him, with whom we are concerned. C. iv. ver. 12-14. — They who wish to read three similar Passages, two of them highly metaphorical, may consult Wisd. Sol. vii. 22, Polyc. ad Phil. 4. and Just. Mart. p. 398. Ed. Thirlb.

Wherefore, let us also, who have so great a Cloud of Witnesses surrounding us, throwing off every Impediment and the Sin, which easily entangles us, run with Patience the Race, that lies before us:

ἡ δὲ ἀντιμαρτυρία — in full Force — as Soph. *Ord. Tyr.* 490:

— Euripides has a very similar Phrase to one in this Verse: *ἡ δὲ ἀντιμαρτυρία* *ἡ δὲ ἀντιμαρτυρία*: Hippol. 255. — *Καταμαρτυρία* is so used by Lucian Hermot. and in vit. incert. Pythag.

ἡ δὲ ἀντιμαρτυρία — condemned Criminals were exposed, like butchered Animals: ELSNER refers to two very pertinent Passages: Plin. Paneg. 34. Sueton. Vitell. 17. See H. xlix. 2. Rev. i. 16. — Some would render *ἡ δὲ ἀντιμαρτυρία* by — of whom we are speaking. But the Author would then have said *ἡ δὲ ἀντιμαρτυρία* — as often in Plato.

Looking

Looking forwards unto Jesus, the great Leader and Minister of Faith: who, for the Joy, which was set before him, endured a Cross, despising Infamy, and is sitten down at the Right-Hand of the Throne of God. C. xii. 1-3.

The Allusion is perfectly consistent and complete. Here we see the *surrounding Multitude of Spectators in the Ring*—the *Candidates for the Prize divesting themselves of every Thing heavy about them, and of their long Eastern Garments, which would envelop their Legs and retard their Speed*—the *Stadium extended before the View of the Candidates*—the *Candidates themselves, looking forwards to Jesus at the Goal, who had gone*

Nepos is used in this Sense by *Homar*, *Virgil*, and other Authors.

Eunaprius—hence *envelop*—*Thucyd.*—*pur alis cinctus*: *St. Luke's Gospel* and *Horace*. The *Sin* here alluded to is *Want of Faith, or Reliance on the Fidelity of God*, which these *Witnesses*, mentioned in the foregoing Chapter, so eminently possessed, and particularly *Jesus*.

before

before them in the Race and finished it with Success. Nothing can be more beautifully imagined, more happily continued, and more significantly depicted, both with Respect to Sentiment and Language, than this exquisite Representation.

3. Besides these internal Marks to prove this *Epistle* to have been dictated by *St. Paul* and penned by *St. Luke*, we have some historical Testimonies to produce in Vindication of this Hypothesis.

The Opinion of *Clemens Alexandrinus* is thus given by *Eusebius* :

He affirms, that the Epistle to the Hebrews is Paul's; and that it was written to Hebrews in the Hebrew Language; and that LUKE carefully translated it for the Use of the Greeks. Hence it is found to have the same Complexion of Phraseology, as the Book of the Acts."

VOL. I.

R

Here

" Τὴν πρὸς Ἑβραίους δι' ἐπιστολὴν Παύλου μετὰ σφραγίδος, γεγραμμένην δι' Ἑβραίων Ἑβραϊκῇ φωνῇ, Ἀντωνὶ δὲ φιλόλογος αὐτὴν μετέφρα-
ματι-

Here we have a Testimony to the joint Concern of *Paul* and *Luke* in this *Epistle*. As to the *Hebrew Original* here spoken of, since it does not appear, that any of the Ancients ever saw it, or knew it to be in Use amongst the *Jewish Christians*; much Credit, I think, cannot be given to that Assertion. The Notion seems to have arisen from the *Epistle's* being addressed to *Hebrews*: which same Idea, it is probable, occasioned a similar Report of *Matthew's Gospel*.

Eusebius says in another Place: that *Paul* wrote a Letter to the *Hebrews* in their own Tongue; which, some say, was translated by *Luke*, others by *Clement*: to which latter Opinion he himself inclines.

Origen's Opinion, given also by *Eusebius*, was this:

The Style of the Epistle to the Hebrews has not the Plainness and Inelegance of Paul's

μαθηματικὰ εἶναι τοῖς Ἑλλήσιν ἰδοὶ τοὺς αὐτοὺς χροῖα
ἐκφραζομένους κατὰ τὴν ἑρμηνείαν, ταῦτα δὲ τῆς σπουδαίας, καὶ
τῆς ὑψηλῆς. E. H. vi. 14.

• E. H. iii. 38.

Manner

Manner of Writing, who confessed himself to be mean in Speech: but the Composition is purer Greek, as any one will allow, who has the least Judgement in the distinguishing of Styles. But the Sentiments of the Epistle are admirable, and in no Wise inferior to those of his acknowledged Epistles.—So that, if I were to give my Opinion, I should assert, that the SENSE WAS THE APOSTLE'S, but the PHRASEOLOGY AND COMPOSITION SOME OTHER PERSON'S, who committed to Memory, and took short Notes, of what his Master delivered. So that, if any Church receive this Epistle for Paul's, it is to be commended; for the Ancients ascribed it to Paul: but the Composer no one knows certainly, but God.

Upon the whole, it is tolerably clear, that Paul dictated, and Luke composed: or that Paul wrote in Hebrew, and Luke translated: but the former Hypothesis seems to me the more probable of the two.

Ὁ ΧΑΡΑΚΤΗΡ ΤΗΣ ΛΕΞΕΩΣ — Ε. Τ. Ν. ΕC. HIL. VI. 15.

If *Paul* had any Concern in this *Epistle*, it must have been composed soon after his Delivery from his *first* Imprisonment at *Rome*: as appears from *C. xiii. ver. 23.* We learn from the *Acts* and from *Philem. 24.* that *Luke* was with him during his *first* Confinement: always inseparable from his Master, and continuing stedfast to him during his *second* Confinement also; a Season of Danger, which *Luke* alone had the Fortitude to encounter. *Demas* hath forsaken me, from a Love for this present Life, and is gone to *Thessalonica*: *Crescens* to *Galatia*, *Titus* to *Dalmatia*. ONLY *LUKE* is with me.

faithful found,

Among the faithless: faithful only be.

I now return from this Digression, neither impertinent, I hope, nor unimportant, to an Examination of this

2 *Pinn. iv. 10, 11. Iren. iii. 14.*

ὁ δὲ πολλοῖς ἔγνω

Μονὴν ὑποκαταλείπων. Soph. Elea.

Epistle,

Epistle, in the Prosecution of my Enquiry.

1. Ver. 1. *God, who by various Portions* and in different Manners spake of old to the Fathers by the Prophets; in these last Days* spake to us by a Son.*

Ver. 2. *Whom he appointed Heir* of all Things; through whom indeed* he made the Ages:*

R 3. Verf.

* *Πολυμερως*—So the Syriac—כפלים—*μεγαλιν πολυμερως*—Aristot. Poet. 31. *πολυμερως φωνησις*—Clem. Alex. Strom. vi. and so in the same Sense, Wisd. Sol. vii. 22, Diod. Sic. v. 37, Porph. Sent. 36. and *Josephus* often.

* Some MSS have *εσχατου*—at the End of these Days—i. e.—very lately; which is better. So *αυτην ταυτων των αιωνων*: C. ix. v. 26. The Coptic follows this Reading—*εσχατου* and Vulg. *novissim*: and Arabic—*في اخر*.

* *Κληρονομον*—Heir—for Consistency, because he called him a Son: but *κληρονομιαν* in the New Testament, like *ωρι* in the Old, means simply to possess: see my Note on Matt. v. 5.—*αμα και προσηγοριαν κληρονομιαν*—he obtained: Diod. Sic. i. 24.

* *Και*—though he did but speak by him in these last Times.

* Or ordered, or constituted, the Ages—*τα αιωνας*—not the World—*κοσμος*—which *Jesus* is no where said to have

made:

Verf. 3. *Who being a Beam of his Glory,*
and an Image of his Substance, and bold-

ing

mada; but the *Age*—various *Distributions of Time* distinguished by various *Dispensations* of the divine Will. So the *Coptic*, and the *Arabic*, אֶלְדָּדָא: *Vulg. sæcula*. The Word ܐܠܕܕܐ in *Syr.* and *Æth.* is indeterminate.

ἡ ἀνατολή—HND—*Sy. an issuing Light—a Beam of Rays—an Emanation of Splendour.* Our Author very beautifully alludes to the *Shechinab*, the Residence of the Deity; whose *Glory* is said to be like FIRE: Exod. *xiv. 17.—who dwelleth in Light inaccessible:* 1 Tim. vi. *16. who is LIGHT:* 1 John i. 5.

"Χαρακτὴρ—καρα—Syr. an Image—ܚܪܐܬܝ—Col. i. 15.
 a Title, not peculiar to *Christ* as I have observed before.
 Thus the apostolical *Clement* calls *Man* in general—*τὸ
 ἴδιον ἑαυτοῦ χαρακτὴρ*—a Stamp, or Impression of *God's
 own Image*: ad Cor. 33.—The ἀδελφοὶ οἱοὶ were filled
 by the *Pythagoreans*—ἀποδοῦναι τὸ διμύρημα οὖν—Hieroc.
 Comm. p. 16. Ed. Warren. *Χαρακτὴρ* sometimes signi-
 fies the Impression of a Seal: σφραγισθὲν οὖν, ὡς ἡ χαρακτὴρ οὖν
 ἡ αὐτοῦ δυνάμει. *Philo Judæus* apud Euf. Præp. Ev. vii.
 18. The same Author calls *Man*—τοῦτον καὶ χαρακτὴρα
 οὐκ ἀποδοῦναι: quoted by ELSNER. The Word means
 in general a Mark, or Stamp, that exhibits a Likeness
 of something else: ἡ χαρακτὴρ τοῦ ἡρώου: Herod. i. 116.
 see Diod. Sic. i. 8.

Yvraac: יְוֹרָאֵס—his *Effluve*: Syr.—*Yvraac* means something to *stand upon*—עָמַד—Ps. lxxviii. 3. **LXX.** It is *twice* used for the *Subject* of a History, or *Treatise*:

ing all Things by the Word of his Power; having made a Purification of our Sins through himself, sat down on the right Hand of supreme Majesty: *am ow holoqub Hew*

Verf. 4. Being become so much better than the Angels, as he hath inherited a more excellent Name than they. C. i. v. 1-3. *ed*

Before I proceed to a more minute Explanation of this observable Quotation, it will not be amiss to clear the Way for my own Remarks by premitting some Objec-

Treatise Diod. Sic. l. 3. and I think, that the Allusion, in the Passage before us, is not to a *metaphysical Substance*, but to a *Seal or Stamp*, making an *Impression*, or *χαρακτα*. There seems to be the same Idea in this Sentence of Longinus: *Α ποιοις σφραγισις και αποτυπωσις* *TOE THCEN* de Sub. 12. *αποτυπωσις*, whence Types are taken.

σφραγισις—holding—managing: So Syr. *ܐܬܝܢܐ*. In much the same Sense is *σφραγισις* used by the LXX: *σφραγισις* *Deut. i. 9*.

* I. e. —by the Appointment and under the Control of God: to whom this *aura* refers, as well as the former. A Hebrew Idiom of Speech; and *σφραγισις* is just as much an angelic Spirit, or a Being equal to *Israhel*, as *אֱלֹהִים*. The Syriac read in the inverted Order—*ܐܬܝܢܐ* *ܐܠܗܐ*—*ܐܬܝܢܐ* *ܐܠܗܐ*; and Syr. *Vulg.* and some MSS omit *σφραγισις* in the next Clause.

* See my Note on Matt. xxi. 9.

tions to the Interpretation generally received.

The Author of the *Epistle* is extremely well disposed, we may truly say, to recommend in the best Manner to these *Hebrew Christians*, who were too apt to be scandalized at a *crucified Saviour*, the Character of *Jesus*, and to invest him with all his Dignity. How easily, and at the same Time, how effectually, might he have established this Point, without the Trouble of specifying so many Particulars of inferiour Consequence, by this simple and obvious Declaration!

“ This *Jesus* of *Nazareth*, Men and
 “ Brethren, at whom ye are so much
 “ offended, as by no Means correspond-
 “ ing to your exalted Ideas of the *Mes-*
 “ *siah*; was in Reality a Personage
 “ amazingly superiour to what he ap-
 “ peared to be, or ye expected. Though
 “ he were imprisoned in a mortal Body,
 “ and were subject to the Infirmities of
 “ human Nature during his Residence
 “ on Earth — though he continued
 “ through

" through Life in a servile Capacity,
 " and submitted at last to an ignomi-
 " nious Death upon a Cross: yet, how-
 " ever strange the Assertion may seem
 " to you, he was all this Time no less
 " a Being than **JEHOVAH HIMSELF—**
 " **JEHOVAH** mysteriously **INCARNATE—**
 " **VERY AND ETERNAL GOD.** A stu-
 " pendous Mystery this! which ye must
 " not presume to dispute or enquire into
 " on any Account: for in Contempla-
 " tion of it even *Angels* veil their
 " Faces."

Much after the same Manner, we
 might reasonably argue in Opposition to
 the *Arian* Hypothesis: (for,

(Besides, upon the *Arian* Acceptation
 of these introductory Verses, the Author
 is convicted of Inaccuracy in the Con-
 duct of his Arguments.—He is evidently
 speaking of *two* distinct and successive
 Ministrations of the divine Will to the
 human Race: *one*, by the Instrumenta-
 lity of the old *Prophets* in the *first Ages*;
 and a *second*, in this latter *Age*, by the
 Mediation.

Mediation of *Jesus Christ*. Now if this same *Jesus* were the ministering Angel of *Jehovah* to the *Israelites* in the Wilderness, then is there no just Distinction between the Ministers of the old Covenant, and the Apostle of the New. Indeed, such a Contrast not only seems to imply, that *Jesus*, our Mediator, had no Sort of Concern in the prophetic Dispensation of Religion, but that he began to exist in these last Days, at the Commencement of his Ministration, as much as the Prophets of old began their Commissions and their Lives together.

Not must I omit to observe in this Place also, (for it is an Argument, upon which we should strenuously insist) how uniform the Language is, which speaks of *Christ* as concerned in the Creation: *Jehovah* created the Heavens, the Earth, the Sea, and all Things contained in them: the material Fabric of the World, wherin we live, and all its Furniture: but *Jesus* was only concerned with the Ages, and with them only as

an *Instrument* or *Motive* : he did not make, contrive, adjust, or dispose the Ages ; but GOD THROUGH him. And let our Opponents give any tolerable Account of this Singularity upon their Principles;

Observe too, that *Christ* is not denominated the *most high God*, or a *super-angelic Existence* : but an *Image of God's Glory*, or a *glorious Image of God* ; a *Likeness*, or *Character*, of his incommunicable Attributes and infinite Perfections ; Terms of Distinction, attributed by Writers sacred and profane, by *Christians*, *Jews*, and *Heathens*, to *Mankind* at large, ennobled as we are by Faculties superiour to the Brutes, and resembling, in their Measure and Degree, those of our great Creator.

The *Exaltation* of *Jesus* at the *Right-Hand* of sovereign Majesty is here mentioned in Conjunction with the *Purification of our Sins* : and this Union is perfectly consonant to the Tenour of other Scriptures, which declare the Honours
of

of the *Messiah* to be the *Gift* of *God*, the *Rewards* of eminent *Virtue* and complete *Obedience* to his Father's Will, even unto *DEATH*.

In Addition to these Remarks; it is obvious, that the Comparison, instituted by our Author between the Saviour of Mankind, and the *Angels*, who are only *ministering Spirits*, would be highly disparaging, and indeed downright *Blasphemy*, if *Jesus* were equal to *Jehovah*: and absurd and contradictory, upon the *Arian* Scheme, which appears to be effectually overturned by it.

Nor must the Quibble of the *two Natures*, wonderfully incorporated in the *God-Man*, be resorted to on this Occasion. This *Superiority*, to the *Angels*, this *pre-eminent Rank*, are the *Consequences* of our Lord's successful Career of Action upon Earth, and the faithful Discharge of all the Duties imposed on him by his Father. WHEN he had purified our Sins, THEN he sat down at God's Right-Hand, being

being THEN BECOME *superiour to the Angels.*

Verf. 1. and 2. *God who by various Portions &c.* — “The supreme Being, who revealed himself to the Generations of old by *Portions*, accommodated to the Capacities and Exigencies of Men in the several Periods of the World; and by various *Methods* of Communication¹ through the Agency of the *Prophets*² in this last Age of the World³ has made a final and perfect Revelation of his Will by the Hands of a Son, whom he made⁴

¹ *Targum*.

² בחלום, בחזיון, בבח קול.

³ *Εν προφηταις* — *in prophetis* — is here used, like the Hebrew *נביא* for *his*, Deut. xxxii. 21. and, perhaps, Gal. ii. 16.

⁴ Under these Terms the Times of the *Messiah* were constantly spoken of by the Jewish Writers. Thus Eccles. i. 11. *עם שיחיו לאחריה* — *with those, who will be at last, or in the latter End* — *על עולם* — *LXX* — *no-
wissint* — *Vulg.* — is thus interpreted by the *Targum*: *With the Generations, that will be in the Days of King Messiah* — *ביומי מלכא משיחא*.

⁵ I. e. — after his *Accession*, as a *Recompence* for his *perpetu-
ous* Life and voluntary Death.

“ the

" the Head of all Things to the Church: a
 " Character of so much Dignity and
 " Consequence that even the *Ages* them-
 " selves—those Distributions of Time,
 " in which God had before manifested
 " himself by *different Portions* and *various*
 " *Manners*—were contrived and adjusted
 " with a View to his Ministration:¹
 " Christianity was the *Object* and the
 " *Consummation* of all the preceding *Ages*:
 " the Point of Convergence to the se-
 " parate Rays of divine Light, which
 " had issued from the Skies to illuminate
 " Mankind—since the Beginning of
 " the World."

Vers. 3. " Who, being a brighter
 " Display of of the divine Perfections
 " and a more exact Resemblance of the
 " Deity, than was ever exhibited be-

¹ Δι' οὗ: through whom: this *Preposition*, when prefixed
 to a Word, which is not the only *Predicate* in the Sen-
 tence, always conveys an Idea of *subordinate Instrumen-*
tality. As thus: Οὗ διακονοῦντες ἡμεῖς ὑμῶν
 αἰσχροῦς ὑμῶν. Just. Mart. Apol. i. 5.

fore

“ fore in a *human Form*;* and holding
 “ all this Authority committed to him
 “ at the *Will and Pleasure* of the *Deity*;
 “ after he had completed the Redemp-
 “ tion of the human Race from Sin and
 “ Death to Holiness and Immortality,
 “ was recompensed for his high Deserts
 “ by a Station of Pre-eminence at the
 “ Right-Hand of God :”

Verf. 4. “ Becoming, by this Exalta-
 “ tion, (for *during* his Ministry, he was
 “ less than the *Angels*: C. ii. v. 9.) as
 “ much greater than the Angels, as the
 “ Name and Capacity of *the Son of God*

* *Απαύγασμα*—τοῦ φωτός, ὡς καὶ φῶς τῆς αἰτίας—Euseb.
 de Eccl. Theol. i. 8.—It is worth while to quote, what
 Solomon says of *Wisdom*, on Account of it's great Re-
 semblance to this Passage :

Ἄλμυς ἐστὶν τῆς τοῦ θεοῦ διακονίας,

καὶ ἀπαύγασμα τῆς τιμῆς τοῦ κατασκευαστοῦ τοῦ δόξου μέγαλης—

Ἀπαύγασμα γὰρ ἐστὶν φῶς καὶ ἀλμύ.

Καὶ ἰσοκτερεῖ ἀκαλίδατος τῆς τοῦ θεοῦ μεγαλίας,

καὶ ἡμῶν τῆς ἀγαθότητος αὐτοῦ. C. vii. v. 25-27.

Παῖς ἀδελφῶν, κατὰ μᾶλλον τοῦ διακονοῦ, φανερῶς διακονῶν, τῆς
 μεγαλίας. φῶς καὶ ἀλμύ, ἢ ἀπαύγασμα, ἢ ἀπαύγασμα
 γέννησι. Phil. Jud. de Mund. Opif.

“ are

“are superiour to those of a *ministering Spirit.*”

2. And again, when he introduces the *First-Born into the World,* he saith: And let all the Angels of God worship him. v. 6.

It will not be necessary to detain the Reader upon this Verse, which contains merely a *personal Argument* to the *Hebrews*; suited, no Doubt, to their Apprehensions and the Author's Purpose. This Clause is found in the LXX's Version of Deut. xxxii. 43. but no Traces of it are to be seen in the *Hebrew*, *Samaritan*, or other ancient Versions: nor yet in the *Chaldee Paraphrases* of *Jerusalem* and *Jonathan Ben Uziel*, which deal very plentifully in these caballistical Interpolations.—It again occurs in the *Syr. Vulg. Sept.* and of Course the *Æth.* and *Arab.* Translations of Ps. xcvi. 7. The

¹ *Παλιν* and *ἔτι* have evidently suffered a Transposition: accordingly the *Syriac* begins *ܩܕܝܫܐ ܕܥܠܝܐ ܕܥܠܝܐ*: and so the *Æthiopic*—*ወደ ላዕሊ*.—The *Coptic* omits *παλιν*.

² Or *Dispensation*—*οἰκονομία*—as C. ii. v. 3.

Hebrew is: *Worship him (Jehovah) all ye Gods:*" which the Chaldee very properly paraphrases: *All the People, who serve Idols, shall worship before him.*"

3. Vers. 8. *But concerning the Son:*" *Thy Throne, O! God, is for ever and ever: the Sceptre of thy Kingdom is a Sceptre of Right.*

Vers. 9. *Thou lovedst Righteousness, and hatedst Iniquity: therefore, God, even thy God, anointed thee with an Oil of Gladness above thy Fellows.*

V. 10. *And: Thou, Lord, at the Beginning didst lay the Foundation of the Earth: and the Heavens are a Work of thy Hands.* v. 8-11.

I have given these Verses, for the most Part, according to the common Transla-

חשחתו לו כל אלחים.

כל עמיה פלחי מעוזה.

Προς—concerning: so before—concerning the Angels; and the Syriac in both Places על: *Ethiopic*—בארוש: *Coptic*—ⲉⲗ: like the Hebrew ל, Gen. xx. 13. Clem. ad Cor. Sect. 36. quoting this very Text has—ἐν τῷ οὐρανῷ. By the by, see 11; so used Acts ii. 25.

VOL. I.

S

tion;

tion; in which there is, however, a very capital Misrepresentation.

By calling *Christ* God,¹ the supreme *Jehovah*, the Author renders at once all his other Arguments for the Dignity of the *Messiah's* Character superfluous and nonsensical. Who would think of adopting so preposterous a Method of aggrandising *Jesus*, by stiling him a *Son*—an *Heir*—an *Instrument* in the Constitution of the *Agēs*—a *Ray* from the *Father's* Blaze of *Glory*—an *Image* of his Perfections—a *subordinate Ruler* under him—*rewarded* and *exalted* for his *Virtue*—and *better* than the *Angels*—if he were, all this Time, the MOST HIGH GOD, the CREATOR of *Heaven* and *Earth*?

In the same Quotation, to make our Saviour the great *JEHOVAH*, whose *Throne* is *everlasting*—to assign another God, the God even of this *Jehovah*, who *rewarded* him for his Love of Righteousness—and in the same Breath, to make this same

1.0 0.0.

Jehovah,

Jehovah, the *FELLOW of Mankind*—are Propositions utterly contradictory, infinitely absurd, absolutely impossible.—And yet Multitudes can believe all this without any Hesitation, BECAUSE it is a pious and incomprehensible *Mystery*.—O! TRUTH! the best Gift of the Divinity! the Light of the Universe! the Consolation and Reward of our Meditations! by what Criterion canst thou be found?

To talk of a *Son*, *begotten THIS DAY*, who, before *Time* had commenced his Career, framed the Heavens and founded the Earth, an Achievement, ascribed by this *Son* himself to *God Almighty*—is to make *Jesus*—the *Workman* and the *Workmanship*, the *Son* and the *Father*, at the same Time.—Some other Objections, anticipated above, I forbear to repeat in this Place. The Man, who is possessed of such an unhappy Constitution of Soul, as to digest such Difficulties with

* Matt. xix. 4.

Ease, appears to me in a very pitiable Situation.

— Nothing is much wanting to a just Apprehension of this Passage, and an adequate Conception of the Author's Argument, but an accurate Translation of the *eighth* and *ninth* Verses. For a more complete Illustration of this Subject, and to exemplify the *personal Mode* of Argumentation, employed by the *Evangelical* Writers, to which I have often adverted in my *Commentary* on *St. Matthew*; I will subjoin to this *Section* an entire Translation of the *forty-fifth Psalm*: which will also serve as a Specimen, an unlaboured Specimen indeed, of how much might be done towards re-establishing the Purity of the *Hebrew* Text from a careful Comparison of it with the ancient Versions. To this I refer the Reader; and will proceed to offer some Animadversions on the con-

— — — *interdicto huic omne adimat jus*

Prætor, et ad sanos abeat tutela propinquos.

cluding

cluding Verse of the Passage now before us.

If the *tenth*, *eleventh* and *twelfth* Verses had not been found in this Connection with an Encomium upon the *Messiah*, no one certainly would ever have thought of making *such* an Application of them. In the *hundredth* and *second Psalm*, whence they are quoted, there does not appear to be any Reference to the *Messiah*, to justify the commonly received Acceptation. The Author of the *Psalm* is not known. The Supercription runs thus: *A Prayer for an afflicted Person, when he is overwhelmed with Sorrow; and poureth*

out
 S. 300
 the proper Sense of *קָוַר* is to cover in the Heb. Chald. Syr. and Arab. Languages: and it probably might acquire the metaphorical Signification of being sorrowful, from the Custom of covering the Face in a Time of Grief, among the Ancients. Some Interpreters have supposed this Practice to be mentioned in Mark xiv. 72. and *קָוַר* to be understood after *וַיִּכְאֹב*: but improperly, in my Opinion. It prevailed among the Jews, as well as other Nations. See 2 Sam. xvi. 30.— xix. 4. Ezek. xxiv. 17. Hom. Od. A. 115. O. 84. Plat.

out his Meditation before Jehovah. And the Context will be found correspondent to this Title.—But the usual Application of these Verses is not more repugnant to the Scope of the Psalm, than to the Drift of our Author's Argument. For observe in what Manner it proceeds.

WITH RESPECT TO THE ANGELS, the Scripture saith: *God maketh them his Ministers.*

WITH RESPECT TO THE SON, it saith: *God is his Throne—that he has a Sceptre—that he has a Kingdom.*

So different in the Estimation of Jehovah are the ANGELS and the SON:—they SERVE, but he REIGNETH:—he

Plat. Phæd. 66. Eurip. Orest. 280: &c. Supp. 286. Iph. Aul. 1123. This Custom reflects an additional Propriety on the Circumstance of covering Agamemnon's Head in the Picture of Timanthes: Quint. Inst. ii. 14. Ed. Roll.—The true Sense of *καὶ ἔκρυψε τὸ πρόσωπον αὐτοῦ* in Mark is—*he began to weep, or he set about weeping.* Thus *καὶ ἔκρυψε τὸ πρόσωπον αὐτοῦ*—*he proceeds to ask*: Theoph. Char. 8.—*Ὅταν καὶ ἔκρυψε τὸ πρόσωπον αὐτοῦ*: Herm. Past. ii. 10. 3. Accordingly the Syriac has—*שָׁרַף וְנִבְּחָה*: and the Vulgate—*capit fere.* But this *καὶ ἔκρυψε* makes

makes *them* MINISTERS, but *him* a SO-
VEREIGN!

There is no *personal Address* either to the *Angels*, or to the *Son*: only the Declarations of the Scripture concerning them are set forth.

Then the Writer, to shew the *Security* and *Stability* of the *Messiah's Throne*, adds: that "it's *Supporter* is the *eternal*
" *Creator of Heaven and Earth*—one,
" who will *never fail*—who will be able
" to perform his promise, even when
" the *Earth* is *annihilated*, and the *Hea-*
" *vens* are brought to *Dissolution*."

And what further proves this to be a true Interpretation of the Passage, and the real Intention of the Author in quoting from the 102nd *Psalms*, is this: The Quotation is not introduced like the Rest with—*Concerning the Son* it saith: but merely with—*And*—in Continuation of the Reasoning in the preceding Verses. No: what *Hebrew* in an *Epistle*

to Hebrews would call Jesus of Nazareth the CREATOR of Heaven and Earth?

3. For this Man was counted worthy of more Glory than Moses; inasmuch as he, who hath builded the House, hath more Honour than the House: C. iii. v. 3.

The Translation of this Verse also is extremely wrong: for it supposes, that the Author is making a Comparison between Jesus and the House; which is absurd. It requires no Pains to prove, and no Penetration to discover, that the Characters of the Jewish and the Christian Mediators are put into Competition with each other. This is undeniably evident from the Context, and cannot be disputed. A more exact Translation will set the Intention of the Author in it's true Point of View.

For he (Jesus) has been thought worthy of more Glory than Moses; inasmuch as

^a Ἐξῆρας — or hath obtained — i. e. — upon his Exaltation.

be,

be, who regulates¹ the Family,² hath the greater Honour of the Family.³

The Church of God, composed at first of Israelites only, and afterwards of Jews and Gentiles in Conjunction, is here considered as a Family: and the Text asserts, that Jesus, who is Governour of the Church, has by Virtue of this Office greater Glory than Moses, for the Jewish Legislator acted in a more subordinate Capacity and with less Authority,

¹ Κατασκευάζει—orders, or disposes: the Word is used in a similar Acceptation, Matt. xi. 19. Heb. ix. 6. So Arr. Epict. iii. 21. Επεσθουσαντες οικιας, ταυτην κατασκευαζας, δεικνυντι οτι εχου την ταχην and Plato Menex. *scilicet: et alii* Conformably to this Meaning, the *Copie* well renders in the fourth Verse *προεστειρω*—i. e. *ετοιμαζεται*—κατασκευαζεται.

² Οικε: this Word is said not to be used for a Family by good Greek Authors, in BLACKWALL'S *Sac. Class.* Vol. i. p. 26. but this is a great Mistake. See *run* Instances out of a Multitude in Callim. Epig. i. 13. *xxi. 4.* Nothing more common.

³ Because he is the chief Person in the Family—the Head of the Church—OVER the Family: *επι της οικιας*, vers. 6.—the *οικονομος*. So the *Vulgate* understood the Words: *ampliozem honorem habet domus.*

than

than the *Messiah*, to whose Dispensation the *Mosaic Covenant* was subservient. One was a *Minister* only ;^a the other was a *Son* : one was numbered with the Family ;^b the other was appointed over it.^c

4. *Jesus Christ is the same yesterday, and to-day, and for ever.*

Be not carried about with different and strange Doctrines. C. xiii. v. 8, 9.

The Context, which I have subjoined to avoid unnecessary Delay and for the Sake of Perspicuity, sufficiently shows what is meant by the *Perpetuity* and *Immutability* of *Jesus Christ*. In this, as in many other Places, *Jesus Christ* is put for the *Doctrine*—for the *Religion*—of *Jesus Christ*—for *Christianity*.—What Inference can there be, I pray, from the *Person* of *Jesus*, to a resolute *Perseverance* in the *Faith* of *Jesus*? Is the *Eternity* of the Saviour an obvious and intelligible

^a Verf. 5. Οἰκονομῶν.

^b Εἰς τὴν οἰκίαν.

^c Verf. 6. Εἰς τὴν οἰκίαν.

Motive for *Steadiness* in his Religion? No, certainly. But the *immutable Conditions*—the *unalterable Terms*—of *Christian Communion*, is a very pertinent and a very plain Reason for our Adherence to *Christianity*, as delivered by the Lord and his *Apostles*—for expecting Salvation from no *new System*, or any *Amendment* of the old. There are no *human Legislators* in the *Church*, who are authorized to *enact Laws*, or to promulgate *Articles of Communion*. We acknowledge but ONE LEGISLATOR, the Lord from Heaven: and we must be content to receive *Christianity*, as it came from his Hands, if we wish to profit by the Profession of it. It is the SAME *yesterday, and to-day, and for ever*.—In short this Passage is perfectly similar to the *Apostle's Declaration* in another Place: a Declaration, to which *Prelates* and *Church-Men* of every Degree—those, who *impose* Restrictions, and those, who tamely *submit* to the *Imposition*—should pay more Attention; and

and they would have greater Reason to congratulate themselves hereafter, when the *chief Shepherd* shall appear in Glory.

NO ONE CAN LAY ANOTHER FOUNDATION, BESIDES WHAT IS LAID; WHICH IS JESUS THE CHRIST.—1 COR. iii. 11.

I find no more Passages on this Part of our Subject in the *Epistle to the Hebrews*. But no Portion of the *New Testament*, the *Gospels* excepted, furnishes so many plain and positive Proofs of our Lord's *actual Humanity*.

He was the *Son of the Father*, BEGOTTEN *this Day*: i. 5.

God, even HIS GOD, rewarded him for his Love of *Righteousness* above his EQUALS of *Mankind*: v. 9.—i. e.—upon the same Ground will all *other Men*, who live in a State of *Trial* and *Dependence*, be also rewarded.

His Enemies are not subjected by *his own Power*, but by the Interference of *God*: v. 13.

Jesus

Jesus and the *Apostles* are mentioned in similar Language, as the *Preachers* of the Word; which owed it's Reception and Establishment in the World to the co-operating Attestations of *God* in *Signs* and *Miracles* and *Distributions of the Holy Spirit*: ii. 3-5.

Jesus was inferiour to the *Angels*; and endured *Temptations*, and *Sufferings* and *Death*, previously to his *Elevation*: v. 7-10.

Christ and *Christians* are represented, as owing their Derivation to the same Original—as *Brethren*, Partakers of *Flesh* and *Blood*—as subject alike to *Death*: v. 10-15.

Jesus is said to resemble his *Brethren* of Mankind in every Respect,—to be exposed to mortal Frailties and *Temptations* for the *Improvement of his Virtue*—that he might learn, a proper Degree of *Sensibility* and *Compassion* for the Condition of the human Race: v. 17, 18.

Jesus

Jesus is commended for his *Fidelity* to God, who appointed him; and is placed in this Respect on a Level with *Moses*: iii. 3.

He owed his *Messiahship* to the Pleasure of his *Father*: v. 5.

He is asserted to have offered up, during his Continuance on Earth, *Supplications* and *Prayers*, accompanied by *strong Cries* and *Tears* to God, who was able to deliver him from Death—he is said to have been listened to by God for his *Reverence* of the divine Majesty; and to have learned *Obedience* from his *Sufferings*: v. 7-9.

The Efficacy of his *Priesthood* is argued from his *future Permanency*: vii. 24.

—How much more forcible and complete might the Argument have been made by resting upon his *absolute Eternity*; his *Eternity à parte post* and *à parte ante*, as the Phrases are.

Jesus came into the World to do the Will of God: x. 7.

He

He endured a Cross, and despised the Infamy of the Punishment, on Account of the joyful Prospect of *Reward*, which was set before him: xii. 2.

After these Disquisitions, shall we conclude, that the Writer to the *Hebrews* esteemed *Jesus Christ* to be the *most high God*, the *King invisible, immortal, and impassible*; or a *Man*, liable to *Temptations*, encompassed with *Infirmity*, and capable of *Death*?

Psalm XLV.

A SONG of LOVES, or a LOVE-SONG.^c

Verf. 1. *Pour out,*^d *my Heart! a good Word:*

^c מִן הַיָּמִין: it seems to me intended for an *Epithalamium*, and the Occasion of it to have been the *Marriage of Solomon with Pharaoh's Daughter*: 1 Kings iii. 1. Let the Reader judge of the Probability of this Account from the Contents of the *Psalm* itself. It was probably composed by one of the Court, or by the chief *Musician* so often mentioned, who might be retained for these Purposes.

^d וַיִּזְרַם, as well as the *Syrise זָרַם*, is better in the *imperative Mode*.

I will

I will pronounce my Composition for the King.*

2. My Tongue is fluent as the Pen of a ready Scribe.

3. O! thou who art beautiful above the Sons of Men!

Kindness[†] is diffused on thy Lips:

Wherefore God bleisseth thee for ever.[‡]

4. Gird thy Sword upon thy Thigh:

Mighty in thy Glory, and prosperous in thine Honour.[§]

5. Reign by the Word of Truth.^{||}

And

למלך.

* רמחמח. Syr.

† The Ode opens with an Address to Solomon himself.

‡ The second מוררך is undoubtedly redundant, and accordingly omitted by the Syriac, Vulgate, and LXX. The Sense here given is agreeable to that excellent Translation the Syriac, which appears to be wrongly pointed.—The Uniformity of the Clauses requires זרז to belong to this Verse: the Dislocation of this Word might give Rise to the Repetition of מוררך, above.

§ רכב על דבור אמת: the literal Meaning of רכב is to ride; and thence, by an easy Metaphor, it signifies to reign,

*And give the Answer of Justice :^a
The Terrour of thy right Hand is thy
Law.¹*

6. *The Nations will fall under thee :*

Thine Arrows are sharp,

In the Heart of the King's Enemies.^a

VOL. I.

T

7. God

reign, or govern. The *Fulgate* renders *regna* : the LXX
βασιλεια. The Word is often so used in the Scriptures :
Hence מרכבתא—a *Throne* : Syr.—In the *Latin* Lan-
guage, *equito* means to go on with a *domineering Career* :

Ut flamma per tadas, vel Eurus

Per Siculas EQUITAVIT undas. Hor.

Imitated from *Euripides* :

————— ἡμιονας

Ζαφουρτος ἡμιονας ἸΠΠΕΥΑΝΤΟΣ. Phcen. 220.

^a I have no Doubt, but we should read דענה צדק : the
Context requires this trivial Alteration, and the Want
of a *Conjunction* to צדק, which makes the common Ac-
ception intolerable, further supports it. But I must
not be too minute.

¹ I follow that excellent Interpreter the *Syriac* :
נמוסך בדחלוא דמינך : *thy Law is in thy Terrour of thy
right Hand.*

^a For the sake of Perspicuity, and to avoid an auk-
ward *Parentthesis*, I have disengaged the Words from the
transposed Arrangement of the Original. The *Chaldee
Paraphrast* endeavours to keep clear of the Obscurity
and

7. God is thy Throne for ever and ever :^a

A

and Aukwarkness complained of, by prefixing to the third Clause a *Periphrasis* for *Arrows*: And the Sons of thy Bow (בני קשור) shall be sent into the Heart of the King's Enemies.

^a Or, perhaps, Thy Throne is the everlasting God: כסאך אלהים עולם ועד. The Pronoun *thy* shews, that somebody is addressed. Now no one is addressed throughout the Composition, but the Subjects of it, the King and his Wife: except, perhaps, God may be addressed in the last Verse, but not before. How contrary then is it to the Scope of the Psalm and the Rules of grammatical Interpretation, to understand this of an Address to the Deity!—In the same Sense, God is stiled the Rock, the Fortress, the Strong-Hold of David, Pf. xviii. 3.—he is said to establish the King's THRONE for ever: lxxxix. 37.—The Chaldees Paraphrast, who nevertheless interprets this Psalm of the Messiah, seems to me to have expressed the exact Sense of the Original: The Throne of thy Glory Jehovah establisheth for ever: כורסי וקרן "קים לעלמי עולם: which is scandalously rendered in the London Polyglott: *Sedes gloriae tuae, Domine, permanet in secula seculorum*:—if by *Domine* any other be intended (as is probable) than *Jehovah*. Such a Perversion of the Paraphrast is not only in direct Opposition to the uniform Appropriation of the Term " , the Hebrew מן, to the supreme Creator and Governour of the Universe; but also to the obvious Sense and grammatical Construction of the Sentence.

The

A Sceptre of Equity is the Sceptre of thy Kingdom.

8. *Thou lovedſt Righteouſneſs, and hatedſt Wickedneſs :*

Wherefore, God anointed thee ;

Thy God, with the Oil of Joy above thine Associates.

9. *Myrrh, Aloes, and Caſſia are in all thy Veſtments :*

From Palaces of Ivory will they make thee glad.

The other Verſions both in the *Old and New Teſtament* tread exactly in the Steps of the *Hebrew* ; except the *Arabic*, who is always *orthodox*. He prefixes the Signs of the *Vocative* : *אֱלֹהִים* and *יְהוָה*—*O! God!*

* *יְהוָה מִן חֶבְרֹן—חֶבְרֹן* Chald.

† The *Conjunction* *ו* ſhould be prefixed to *יְהוָה* in Conformity to all the Verſions and the *Targum*—And a ſtrange Diſlocation has taken Place in the other Part of the Verſe from the Heedleſsneſs of the Tranſcriber, confounding one Line with another. The *ו* of *מִן* belongs to the *Verb*, thus—*יִשְׁמְחוּ* : ſo the *Chaldee*—*יִחְיוּ*. This Species of Miſtake is very common, as may be ſeen in *Capſ. Crit. Sac.*—and the *מִן* ſhould be prefixed to *בְּנוֹחִין* : as the *LXX.* *απο τῶν οὐρανῶν* and the *Vulgate*—*a veſtimentis tuis*.

10. Daughters of Kings were among
the Women, who did thee Honour :^a

The Queen was stationed on thy right
Hand, in a variegated Robe, interwoven
with the Gold of Ophir.

11. Hear, O! Daughter! and consider,
and incline thine Ear :

Forget thy People, and thy Father's
House :

12. So will the King desire thy Beauty :
For he is thy Lord :

13. The Daughter of Tyre will pay Ho-
mage to him :

^a A Company of young Women were constantly attend-
ant on the Bridegroom : see Matt. xxv. 1-11. and my
Commentary there.

^b This is an Address to the Queen; and is only appli-
cable to one, who had come from another Country. The
Syriac has בְּרַחֲמֵי—my Daughter: and so has the *Æthiopic*,
in Opposition to the *Septuagint*, וְלֹאֲרִי.

^c מְדִינָה: So Sarah called Abraham, Gen. xviii. 22.
but the more common Word to express this Relation in
the *Old Testament* is בְּעֵלָה.

Thy

*Thy Face also will the Rich of the People
entreat with a Present.**

14. *All glorious is the King's Daughter
in her Apartment :**

T 3

15. *She*

* *Great People* were never approached in the *East* without a *Present* : see my Note on *Matt.* ii. 11.—This Method of disposing the Verses is the Method adopted by the *LXX*, exactly followed by the *Ethiopic*. They read *השחוחו בנות* : and so in Part the *Vulgate* : *adorabunt filie*. The *Chaldee* too read *בנות* : he paraphrases, *יחבי דרור*—*the Inhabitants of Tyre*.—The *Arabic* as on other Occasions preserves both the Readings—*חסנר—חסנריך*. This shews, that the Copies varied in his Time, and that he sometimes consulted the Original.

I must not forget to mention the base Imposition, which the *Vulgate* attempts to put upon the Reader by rendering *אֲדוֹנִיךָ*—*Dominus Deus tuus*—*the Lord thy God*, in the 12th Verse ; with a View, no Doubt, to the common Interpretation of this Passage in the *first Chapter* of the *Hebrews*.

* *פנימה*—*within* : i. e.—in the *Women's Apartments*, which were always situated in the *remoter Side* of the House. The Word has this Sense *Esth.* iv. 11. and so probably *2 Kings* vii. 11.—the *θαλαμος* and *thalamus* of the *Greeks* and *Romans* : *Herod.* i. 34. otherwise called in *Hebrew* *ירכא* or *ירכא*. So *Pf.* cxxviii. 3, which is miserably deformed

15. *She will be brought to the King a Virgin :*

The attendant Women, her Companions, will bring her to thee."

16. *They*

formed by a vicious Translation, and Punctuation. The Clauses should be thus distributed :

Thy Wife, like a fruitful Vine, in the inner Apartments of thy House :

Thy Children, like young Plants of Olives, round about thy Table. The *Æthiopic* Translator forsakes his usual Guides the LXX. on this Occasion, and renders with great Judgement :

Thy Wife, like a generous Vine, in the CHAMBERS (רצון חדר) of thy House :

Thy Children, like young Olive-Plants, round about thy Table. The *Arabic* Version is erroneously represented in the *London Polyglott* : it renders *גומא*—which Word signifies an inner Corner, or Room ; and, probably from the particular Application of such Rooms, sometimes a Woman :—The *Syriac* has *בשערי*—to the same Amount—in the Extremity of thy House. See 1 Sam. xxiv. 4. Jerem. vi. 22. Amos vi. 10. Jon. i. 5. &c.

Her Raiment is of curious Texture, embroidered with Gold.

* I have no Doubt, but we ought to read *בחוּלָה* and *מביאָתָהּ*. Perhaps, the same Custom might extend to the Kings, as well as to the Priests, of the Jews. At any Rate, this would be a Recommendation of her to the Acceptance of the King. See Levit. xxi. 15. Ezek. xlv.

16. They will come in Proceſſion with
Songs of Joy, and Dances :

They will enter the Palace of the King.*

17. Inſtead of thy Fathers will thy Sons
be :

Thou wilt make them Governours through-
out all the Land.

18. I will tranſmit thy Name to the Me-
mory of all Generations.

So that the People ſhall acknowledge thee
for ever and ever.

T 4

SEC.

xliv. 22.—The Regularity of the Sentences demands
the Arrangement, which I have given: מִשְׁכָּן is pro-
perly joined to the preceding Verſe by *Vulg.* and LXX.
The Syriac read ſome other Word for this: but both he
(נִבְלִין), and the Arabic (نبلين) read מְבַשְּׁתִים: which Va-
riation, however, is of little Moment; and מְבַשְּׁתִים re-
quires the ſingular מְבַשֵּׁת. מְבַשֵּׁת is like the *παῖς*,
the *pediſſequus*, of St. John i. 15. upon which ſee the Re-
marks above.

* The Syriac and Chaldees read very properly מְבַשְּׁתִים.

† This laſt Verſe muſt be an Addreſs to Jehovah;
with which, or the Mention of his Name, moſt of the
Pſalms begin and end:

Εὐ σοὶ μὲν ληξω, σὺ δ' ἀρξομαι. Hom.

— — — — — μὲν αὖτις πρὸς τὸν θεόν, ὁ δὲ ἀρξομαι. Arat.

————— — — — —

SECTION III.

The Opinion of St. James.

IN the *catholic Epistle* of this sacred Writer I find Nothing advanced upon the Subject of our Lord's *personal* Character. There is, however, this Evidence in our Favour, that, through every Part of it, the Source of all Power and Authority, the Origin of every Thing good and perfect, is referred up to ONE FIRST CAUSE, to the *sole Disposal* of GOD the FATHER ALMIGHTY.

Ἀποδομαί αὐτοῦ, ὅς ἀποτασσόμενος.

ΑΛΛ' αὖτις πάλιν τὴν αὐτὴν ἐν τῇ μαρτυρίᾳ.

Anon.—Theog. taken from *Orpheus*, and imitated by *Plato*, *Virgil*, *Horace*, and *Milton*. The Word ייח to *confess*, to *praise*, or *acknowledge*, is never used, I believe, but of the *supreme Being*. Indeed ייח—*Jehovah*—appears to have been dropped from the *Hebrew Text*: for the *Ethiopic*—אֲמַן: and the *Arabic*—يَا اَللّٰه—preserve it in the last Clause.

חללו ייח.

SEC.

SECTION IV.

The Opinion of St. Peter.

1. **T**HE Spirit of Christ, which was in them: i. e.—the Prophets: 1 Ep. i. 11.

This is explained by the following Words, which mention the Subjects of these Prophecies to have been *the Sufferings* connected with *Christ*, or *Christianity*, and the *Glory*, that would follow them. Nothing is more common in all Authors than this Use of the *Genitive*. *The Spirit of Christ*—not the Spirit which belonged to him, but which related to him. So the *Reproach of Christ*—Heb. xi. 26. is not the *Reproach*, which *Christ* endured; but what *Moses* endured on Account of *Christ*.—*The Spirit of Prophecy is the Testimony of Jesus*: Rev. xix. 10.—not the *Testimony*, which *Jesus* gives, but that, which is given of him by the *Prophets*.

—*Mortis*

— — — *Mortis fraternæ fervidus ira.* Virg.

But it were an Insult to the learned Reader to offer any further Proofs of so undeniable an Assertion.

2. *Christ—put to Death in the Flesh, but made alive by the Spirit:**

By which also he went forth to preach to the Spirits in Prison;

Disobedient once—in the Days of Noah—iii. 18, 19, 20.

By the *Spirits in Prison*, no one, I suppose, will now-a-days understand the *accursed Spirits in Hell*. To preach to them were a most unprofitable Task, and an Insult upon their Sufferings.

Nor will it be a much better *Hypothesis* to interpret the Words of the *separate*

* Observe *τῶ ἀνθρώπῳ*, not simply *ἀνθρώπῳ*—his *own* Spirit in Contrast with *αὐτοῦ*, but the *Spirit of God*, which in other Places is made the *Author* of his *Resurrection*: Rom. i. 4.—viii. 11. 2 Cor. xiii. 4. Two of these Passages are exactly parallel to this under Consideration.

Spirits

Spirits of dead Men in the Grave. To make this Sense good, not only must the Doctrine of an *intermediate State* be shewn to be *probable* from the Testimony of the Scriptures : but a still more difficult Proposition must be proved : namely—that the *Probation* of Mankind does not finish with this mortal Life, but that there is *Knowledge*, and *Device*, and *Repentance in the Grave*, *whither we are going*.

The Men of *Noah's Days* cannot have been the *Spirits*, to which *Christ preached*. *Noah* himself was a *Preacher of Righteousness* to his Cotemporaries ; but there is no Evidence to shew, that *Jesus* ever executed this Office to *that Generation*.

The Sense of the Passage is simply this :

“ *Jesus* died in a mortal Body on a Cross, but was raised from Death by

* As the *Syriac* Translator, *prob! pudor!* understood them: He preached to *these Souls*, who were confined in the *Grave*, אֲחֵיזָרָא. He omits אֲחֵיזָרָא.

* 2 Pet. ii. 5.

“ the

“ the Power of God’s *Spirit* ; under the
 “ Influence of which he also was com-
 “ missioned to preach to Mankind, whose
 “ *Minds* were *fettered* by Vice and
 “ *darkened* by Ignorance : disobedient to
 “ their Creator, like the Generations
 “ of old, in the Time of *Noah*.”

In Vindication of this *Paraphrase*, I observe, that *Jesus*, at the Commencement of his Ministry, is said to be *led away by the Holy Spirit**—to be full of the *Holy Spirit* :† nay further, as if our Lord himself had commented upon the Passage before us, he affirms, that *the Spirit of the Lord was upon him*—that the Lord had *anointed him* (with his Spirit) to preach the Gospel—to proclaim Deliverance to the PRISONERS.‡—The Original in one Place of *Isaiab* is more particular : To open the blind Eyes, to bring the Prisoner from his Confinement ; those, who sit in Darkness, from the Prison-House : xlii. 7.

* Matt. iv. 1.

† Luke iv. 1.

‡ Luke iv. 18-22.

It was too common a Practice in the East to put out the Eyes of their Prisoners: see 2 Kings. xxv. 7.

The other Part of the Prophet more immediately referred to by our Lord is lxi. 1.

There seems to be no Need of any further Explanation.

On the other Hand, the *supreme Being* is called by St. Peter, the God and Father of our Lord Jesus Christ.—1 Ep. i. 3.

In the *twentieth* Verse of the same Chapter, we find a very observable Corroboration of the Interpretation of those Texts, which understands the *Existence* of the *Messiah before the Days of Abraham*, —the Love entertained for him by the Father *before the Foundation of the World* —his being the *Alpha*—the *Beginning*—*before all*—and other Expressions of a similar Import—not of an *actual Pre-existence* in Heaven; but of the *Pre-determinations* of eternal Providence.

Christ

Christ who was FOREKNOWN BEFORE THE FOUNDATION OF THE WORLD; but MANIFESTED only in the LAST TIMES.

The Apostle does not affirm, you see, that Jesus Christ was ALIVE before the Foundation of the World.

GOD raised Jesus from the dead, and GAVE HIM HIS GLORY: v. 21.

The Subjection of Angels and Powers to Jesus took Place upon his Session at the Right-Hand of God—at the Time of his Arrival in Heaven: iii. 22.

And in these Epistles, as in the short one of Jude, the absolute Sovereignty of the Universe, the sole Government of the World and the sole Disposal of all Events, are attributed to Jehovah, the one true God:

TO HIM, the ONLY POTENTATE; the King of Kings, and Lord of Lords; who dwelleth in Light, to which no one can approach; whom no one hath seen, or can see; eternal, invisible, and only wise; the God of the Spirits of all Flesh; the God
and

and Father of the MAN Christ Jesus, our Lord and Saviour: Be Honour and Glory, Blessing and Praise, Dominion and Power, from the Angels in Heaven and the Inhabitants of the Earth, FOR EVER AND EVER! AMEN!

SUCH are the Declarations of the *Evangelists* and *Apostles* concerning the *Person of Jesus Christ*. — After the Opinion, which has been already passed on them in the Prosecution of this Enquiry, according to the Order of their Arrangement in the *New Testament*, a minute Recapitulation of the Contents of these Pages is not necessary here. If I have proposed my own Judgement in Terms of Energy and Confidence, such a Conduct must not be imputed to an acrimonious Petulance of Spirit, or to any Want of a modest Deference for the Sentiments of other Men; but to an ardent Zeal, kindled by a Sensibility for the Welfare of others and hearty Attachment

tachment to the Truth:—to a strong Conviction, the genuine Offspring of an impartial and unremitting Investigation of the Scriptures. I profess myself a Stranger to every Degree of Dissimulation: out of *the Fulness of my Heart, my Mouth speaketh*. That Tameness and Insipidity, which can discuss the most momentous Subjects without Warmth and without Emotion; which we know too often conceal the Ferocity of the *Wolf* under a *Lamb-like* Voice—are by no Means congenial with my Temper. I will treat *Writings* and *Opinions* with the utmost Freedom, but spare the Character of their Authors.* I hate no Man, I despise no Man, I envy no Man, I fear no Man.† Let others speak and act in this

* Τῶν μὲν ἀμαρτημάτων καθεύκοντες, τοῖς δὲ ἀμαρτίαισι συνηγμένοι· καὶ τὸ παραδειγμὰ παρὰ τῆς ἰστορίας οὐκ λαμβάνομεν, τὰ μὲν νοσήματα ἰωμεν, οὐκ δὲ πρὸς τῇ νοσήσει ὡς ἡμεῖς· ὅρατε γὰρ πᾶσι μὲν ἰσχυρὰ τὰ ἀμαρτίαι, οὐκ δὲ, ἢ καὶ ὡς οὐδὲν τὰ πταισθῆναι πᾶσι. Lucian.

† Sic sum, neque me mutare possum, neque profecto valde cupio: quamquam non sum nescius, quanti aliis hic animus situris.

this Manner, and the World will know, whom it can trust. All Contumely and Abuse are lost upon him, who is conscious of his own Integrity; and, like an Engine of Destruction, will recoil upon the Devisers of them. *Behold! the Judge is standing before the Door.*

Upon the Conclusion of this Examination I must entreat the Reader to observe, how plentiful, how direct, how explicit, how unexceptionable, is the Evidence for the *actual Humanity* of our Lord: and on the contrary, how few, how incidental, how equivocal, how mysterious, are those Passages, which are supposed to represent him, as a *pre-existent angelic Spirit*, or an *omnipotent Personage*, equal to *Jehovah*. As these Conditions are quite opposite to the other, and as incompatible, as any contradictory Propositions whatever can

steterit: qui quidem cause nihil dico, quin arrogantia ab omnibus appellatur. THIRLBY Pref. in Just. Mart. a fine Piece of Composition.

possibly be;—as Light and Darkneſs, as Truth and Error: is it not the obvious Duty of every *Chriſtian* to give his Aſſent to the cleareſt and greateſt Evidence—to that, in which all are unaniſmouſly agreed? Is not this the Rule of Conduct to all reaſonable Men in the Tranſactions of common Life and in their Reſearches into every other Department of human Knowledge? What elſe conſtitutes the Diſtinction between real and imaginary Science, between Prejudice and Conviction, between Credulity and Faith?

If we conſider, indeed, the Nature of the human Faculties, and the entire Satisfaction, the abſolute Deciſion, with which they are capable of pronouncing upon Objects within the Sphere of their Experience; it may well be doubted, whether we can be juſtified, as *rational Creatures*, in believing the Doctrine of a *Trinity in Unity*; even though, by ſome complex Peculiarities in the Conſtitution
of

of the divine Essence, to our Intellect totally incomprehensible, it should happen to prove true. If we take into Consideration also the indeterminate Language of the Scriptures upon this Subject, we may the more easily stand excused for demurring at so singular a Proposition. For, if we are not qualified to know certainly, that the *same Being* cannot be *weak* and *omnipotent*, *frail* and *all-perfect*, *Man* and *God*, at the *same Time*, of which as *Men*, *weak* and *frail* ourselves, we must be able to determine; we know Nothing. And, as this is the Case with Matters of *Experience*, and the direct Evidence of our Feelings, what Confidence can we repose upon *historical* Testimony and the Reports of *others*? So then we can have no comfortable Persuasion of the Truth of *Christianity*: we are but mocked by a Revelation, which it is impossible for us to receive with Confidence: we may be deluded by a *cunningly-*

ningly-devised Fable: our Faith may be vain, and our Hope also vain.

After this Survey of the Writings of the *New Testament*, which exhibit the Opinions of Men, who were personally acquainted with our Lord, and daily conversed with him; it may appear unnecessary^a to pursue our Enquiries any further. The *New Testament* is the Standard, by which the Faith of *Christians* must be adjusted; the Arbitrator, to whom all Disputes must be at last referred. But, as some other Writings are come down to us, whose Authors enjoyed considerable Advantages peculiar to themselves, as well from the Times, in which they lived, as from their Intercourse with the Eye-Witnesses of *the Word of Life*; we feel a Desire to know the Construction, put by these Contemporaries upon the Books of Scripture;

^a Οὐ γὰρ ἀνθρώποις μάλλον, ἢ ἀνθρώποις διδασκασιν αἰεταί ἀκολουθεῖν, ἀλλὰ Θεῷ, καὶ τοῖς παρ' αὐτοῦ διδασκασιν. Just. Mart.

and

and may reasonably expect from their Connections some additional Information upon the important Topics of Revelation. Their Ideas and Habits of Life were congenial with those of the *Apostles*: so that we, of these distant Climes and this remote Period of Time, may profitably extend our Enquiries to the older *Fathers* of the *Church*; Men of Integrity, and of high Esteem in their Generation.

CHAPTER III.

The Opinion of Barnabas.

I AM not acquainted with any Evidence to prove which was the earliest Writer of the *three apostolical Men, Barnabas, Hermas, and Clement*. It is immaterial whose Remains we examine first: I will take them, therefore, according to the Order in which they are usually placed.

BARNABAS is frequently mentioned in the *Acts of the Apostles* and the *Epistles of St. Paul*. He was a *Levite* by Descent, — of the Isle of *Cyprus*, called before his Conversion, *Joseph*,¹ but afterwards by the *Apostles, Barnabas, or a Son of Consolation*:² so denominated, I conjecture,

¹ So many MSS. and all the ancient Versions, except Arab:

² בר נבוא : Syr. a Son, who will comfort us: Acts iv. 36.

from

from the Comfort and Spirits, which his liberal Conduct in selling his Estate and appropriating the Money arising from the Sale to the public Service, might infuse at that Time into the *Infant-Church*. We find him interesting himself very early in Behalf of *Paul*, and introducing this new Convert, with an Account of his miraculous Conversion, to the *Apostles* at *Jerusalem*.¹ Upon hearing the Success of the Gospel at *Antioch*, the *apostolic College* sent *Barnabas* there to see how Matters stood, (xi. 22.) and to encourage and establish the Converts. One Reason of his Designation to this Ministry might probably be the Concern, which some of his Countrymen had in publishing the Gospel there; *Cyprians* and *Cyreneans*, dispersed over *Asia* by the Persecution at the Time of *Stephen's* Martyrdom. He is mentioned by the sacred Historian on this Occasion in Terms of great Respect,

¹ Acts ix. 27.

as a good Man, full of divine Power,^m and stedfast in the Faith. After this our Author continued a whole Year with Paul at Antioch, preaching the Gospel.ⁿ He was commissioned soon after, in Conjunction with his former Associate, to carry the Contributions of the Christians at Jerusalem to their necessitous Brethren in Judea. We then find them returning from Jerusalem, after having given the Apostles an Account of their Commission, in Company with John Mark; (xii. 25.) first Cousin, as it should seem, to Barnabas.^o He is then stiled a Prophet and a Teacher;^p and is joined with Paul in another Commission to preach the Gospel: some Particulars of which are afterwards related. From these we may infer pretty clearly, that

^m To work Miracles occasionally, I presume: *παρασκευαζομενος*: compare Acts vi. 3 and 5. with v. 8.

ⁿ Acts xi. 25.

^o Col. iv. 10.

^p Acts xiii. 1.

Paul was the more active and intelligent Person of the two, and the *Speaker* for them both: (xiv. 12.) exposing himself, it is likely, with more Fortitude in the Cause of the Ministry, than his Companion: and suffering very severe Treatment from the *Jews*, when *Barnabas* escaped.—After this, (xv. 2.) they and some others are deputed to consult the *Apostles* at *Jerusalem* upon a Question earnestly debated in the *Church*, and are afterwards sent back by the *Apostles* with their Determination: (v. 22.) and then continued at *Antioch*, teaching and preaching the Gospel. (v. 35.)

Soon after, an Altercation took Place between *Paul* and *Barnabas*; in which the latter appears with no great Advantage, in Competition with such an Antagonist. *Paul* was desirous of visiting their Converts, and other Brethren, whom they had seen in the Course of their apostolical Journey. *Barnabas* wished his Relation *John Mark* to accompany them

them on this Expedition. Now *John Mark*, not relishing, it is probable, the Difficulties and Dangers attendant on the Propagation of a new and persecuted Faith, had meanly deserted *Paul* and *Barnabas* during their Journey, at *Perga* in *Pamphilia*, with a View of returning to *Jerusalem*. (xiii. 13.) But our high-spirited *Apostle*, more zealous than his Fellow-Labourer, and never influenced by any extraneous Considerations, when the Gospel was concerned; positively opposed the Association of a Man, who preferred his own Ease and Safety to the Interests of *Christianity*: rightly concluding, I apprehend, that this lukewarm Preacher of the Word would forsake them again in the Hour of Danger.

Ἡρόδοτος δὲ ἀκούειν οὐκ ἐθέλων αἰ γυναικας ἄγει τοῖς ποταμοῖς
ἀνδρῶν ὁμοειδῶς ἴστας. Thucyd.

neque amissos colores

Lana refert medicata fuco:

Nec vera Virtus, cum semel exiit,

Curat repenti deterioribus. Hor.

Barnabas

Barnabas suffered the incidental Attachment of Consanguinity to influence his Will so far as to induce him to separate from *Paul* rather than his Relation. We hear no more of *Barnabas* after this in the *Acts* of the *Apostles*. His old Companion mentions him several Times in his *Epistles*: but, though they probably entertained no Resentment against each other, (for the great *Apostle* was abundantly superiour to such mean Passions) we cannot be certain, that *Barnabas* ever saw and acknowledged the Pusillanimity and Impropriety of his Behaviour.

One other Particular, definitive of his Character, is related by *Paul* himself. In Contradiction to his own Judgement, and an express Decree of the apostolical Consistory at *Jerusalem*, he tamely conformed to the temporising Manners of *Peter*, and forbore associating with the *Gentiles* for Fear of giving

^a Gal. ii. 13.

Umbrage to the *Jewish* Brethren. An Instance of Prejudice and Timidity, which roused into some Degree of Indignation the liberal Spirit of the magnanimous Advocate of the *Gentiles*.

From these Circumstances in the Life of *Barnabas*, incidentally recorded in the Scriptures, we are enabled to form a just Estimate of his Character.—He was a plain honest Man, of no ready Eloquence, nor, as it should seem, of any very extraordinary intellectual Endowments: somewhat irresolute, suffering his natural Sensibility and a national Attachment to predominate in Opposition to Propriety, his own Conviction, and the Judgement of Men, more accomplished than himself.

The *Catholic Epistle* under his Name is expressly ascribed to *Barnabas* by *Clemens Alexandrinus* in various Parts of his Works. *Origen* quotes it. *Eusebius* is the first, who mentions it in such Terms as, in my Opinion, imply his Doubts of
it's

it's Authenticity. He calls it a *spurious and disputed Scripture*.^{*} These Terms, however, as those, who have read *Eusebius* well know, he only uses in Contradistinction to the *canonical* and *generally received* Scriptures; not with a View of intimating the Uncertainty of the Author. But he uses another Expression, which seems to imply as much: *The Epistle which is HANDED ABOUT for the Work of Barnabas*.[†]

It is rather singular, that an *Epistle*, composed by a Character so respectfully mentioned in the *New Testament*, the Friend and Companion of the *Apostles*, should be quoted by no earlier Writer than *Clemens Alexandrinus*; neither by *Irenæus*, *Justin Martyr*, nor afterwards by *Tertullian*; and be holden in no higher Estimation by *Eusebius* and *Jerome*.

ARCHBISHOP LAUD thus objects to the Genuineness of it in his Letter to *Ménardus*:

^{*} Γραφή σοβός και ἀντιλεγόμενη—Ecc. Hist. iii. 25. vi. 13.

[†] Ἡ φερόμενη—or—*which is said to be*.

1. That *numeral Theology*, or the *Mysteries* contained under the Letters I, H, T,* does not please me; nor does it favour of an *apostolic Spirit*.

2. That *Judaical Parallelism* of *six Days* and *six thousand Years*, of which neither *Paul*, the most intimate Friend of *Barnabas*, nor any other *Apostle* ever dreamt; rests upon no Authority, that deserves Credit.

3. The Destruction of *Jerusalem* is spoken of in this *Epistle*; an Event which happened after the Death of *Barnabas*.

But I doubt the Validity of this last Objection. The Passage alluded to by the sagacious and intelligent *Priate*, either occurs in the *fourth Section* of the *Epistle*, in the following Terms:

Adbuc et illud intelligite, cum videritis tanta signa et monstra in populo Judaeorum; et sic illos dereliquit Dominus: which may

* *Secd. ix.*

as well refer to the *Signs preceding that Catastrophe*, as to the *Catastrophe* itself:

Or in the *sixteenth Section*, where this Event is more clearly mentioned: to which I refer the Reader.—But upon what Authority does the *Archbishop* so peremptorily decide upon the Time of our Author's Death?

COTELERIUS, who was completely qualified to give a probable Opinion upon this Question, decides against it's *Genuineness*; and seems to refer it's Date to the Beginning of the *second Century*.

The Symptoms, which I have discovered, not very *apostolical*, besides those anticipated above, are the following:

I. He calls the *Apostles of Christ*, *Men EXCEEDINGLY SINFUL BEYOND ALL PARALLEL:* an Assertion, if we consider the humble Situations, the ingenuous Dispositions, and undoubted Goodness of most of them; not only very unjusti-

“Τῶς πάντες ἀμαρτῖαν ἀπομαρτάνουσιν. Sect. 5.

fiable,

fiable, but probably extremely injurious and altogether false.

2. His contemptible *caballistical* Doctrine* about the Land flowing with Milk and Honey: for which curious Fancy this *beatus Fannius* highly extols his own Ingenuity and Knowledge. *Blessed be our Lord, who has infused into us this Wisdom and Knowledge of his Mysteries!*

There are some other monstrous Absurdities in this Section.

3. To these add the intolerable Conceits of the following Section and other Parts of the *Epistle*, too numerous and much too frivolous to particularise.

4. But we need no other Specimen of the utter Insignificancy of this Author, whether *Barnabas* or not, than the fond Manner, in which he congratulates himself, even to Exultation, upon that most miserable of all Devices about the Letters I, H, T:

* Sect. 6.

He is Witness, who hath imparted to me this natural Gift of his Doctrine. No one ever learnt FROM ME A MORE GENUINE PIECE of Information: but I know that ye are worthy of it.

“ If this be the Case,” some forward Brother might reply; “ keep your Information to yourself—

“ — — — *habitet tecum, et sit pectore in isto.*”

In the *tenth Section* we are treated with more of this wretched Stuff, vile beyond all Power of Language to express.— The *twelfth Section* is full of *Mystery*: pious *Mystery*: and indeed MYSTERY might be inscribed on the *Forehead* of this *Epistle*. — To speak my Mind freely: wherever I hear of *unrevealed Mysteries* in Religion, I expect not *Gospel Simplicity* or *Gospel Truth*. We know the Power, of which *Mystery* is CHARACTERISTIC.

But our Treatment of the Author should be equitable: let us point out some Specimens of Doctrine truly *aposto-*

lical; recollecting that the Scriptures in the mean Time were before him.

Ego autem, non tanquam doctor, sed unus ex vobis, demonstrabo pauca, per quæ in plurimis lætiores sitis," which is ill-expressed at least in this old Translation, but agrees with 2 Cor. i. 24. 1 Pet. v. 3.

The three last Sections contain some good and scriptural Exhortations :

Apparent rari nantes in gurgite vasto.

With these Premises, which enable us to form a tolerable Judgement of the Authenticity of this Writer and the Value of his Testimony; we now pass on to the Contemplation of what he advances concerning the Person and Nature of *Jesus Christ*.

1. *Dominus sustinuit pati pro animâ nostrâ, cum sit orbis terrarum Dominus, cui dixit die antè consummationem sæculi: Fa-*

See Sect. 1. see too Sect. 4. To the same Purpose, *Poly carp. ad Phil. 3. Ignat. ad Eph. 3.—Contrarius habeat hujus sæculi potestatem: Sect. 2. is scriptural Language correspondent to the ἀντικειμενικὸς τοῦ αἰῶνος—*and the ἀντικειμενικὸς of Paul and Peter.

ciamas

ciamus hominem ad imaginem et similitudinem nostram: Sect. 5.

The Lord consented to suffer for our Life, though he be the Lord of the Universe, to whom he said on the Day before the Consummation of the Age: "Let us make Man after our Image and Likeness."

The Word *dixit*—said—has no *Nominative*: and in the *sixth Section*, where the same Text is again quoted, there is the same Deficiency: so that we cannot be quite certain, that the Author meant to introduce the Creator addressing the Son at the Time of his making Man. But then *Christ* is called *the Lord of the Universe*: a Title no where given to him in the *New Testament*, and which could hardly be designed to express his Authority, as *the Head of the Church*.—*Consummationem sæculi* is also a strange unscriptural Phrase to denote *the Forma-*

† The Original probably was ὁ κυριεὶ τοῦ οἰκουμένου, or τοῦ κόσμου—the Denomination of *Jehovah* among the *Jews*, and in the *Old Testament*.

tion of the material World: but we cannot reason with Confidence upon this Passage from the old Interpretation only. I dismiss it, therefore, with referring to my Observations upon that Text in *Genesis* in the first Section of the Introduction to this Volume.

2. If he had not come in Flesh, (a human Body) how could we Men have beholden him with Safety? When, if they look upon the Sun, which is a Work of his Hands, and will one Day be annihilated, their Eyes cannot stand against his Rays: Sect. 5.

This is a Translation of the Greek, which appears to have been interpolated: for the Version of the old Interpreter runs thus:

Si enim non venisset in carne, quomodo homines possint sanari? Cam respicientes

Τίς γὰρ σαρξ δύναται τοῖς ἐπουρανίοις καὶ ἀληθῆ

ὀφθαλμοῖσι ἰδεῖν Θεοῦ ἀμύροτον, ὃς πολλοὺς οἰκεί;

Ἀλλ' ἐδ' αὐτῶν κατ' ἐκείνους ἡλιόιο

Ἀδραπτοὶ γῆραι δύναται, ὅπῃτοι γιγαντες. Sibyl.

I. e.—σωζεσθαι—conformable to the Doctrine laid down in Heb. ii. 14-18.

solem,

solem, qui est opus manûs dei, non possint radios ejus diutiùs intueri.

For, if he had not come in Flesh, how could Men have been healed? When, if they look at the Sun, a Work of God's Hand, they cannot face his Rays for any long Time.

We must acknowledge, that the Passage in the *Latin Version* appears mutilated and imperfect; and the Construction of the *Greek* is not very methodical. In a Matter of so much Uncertainty, Conjectures would be vain, and Criticism misemployed:

— — *stultus labor est ineptiarum.*

If, however, I may be allowed to draw any conclusion from such questionable Premises, I shall not hesitate to declare, that this *Barnabas*, or rather, perhaps, this *Pseudo-Barnabas*, in my Opinion, believed the *Pre-existence of Jesus Christ*.

CHAPTER IV.

The Opinion of Hermas.

OF *Hermas*, who is ranked the second of the apostolical Fathers, no Particulars are recorded in the *New Testament*. He is only once mentioned by Name, at the Conclusion of one of *Paul's* Epistles.*

He is quoted by *Irenæus*, an earlier Writer than *Clement* of *Alexandria*, the first who mentions the *Epistle of Barnabas*. *Irenæus* speaks of our Author's Work under the Name of *Scripture*; which serves at least to shew the Respect, which he entertained for it, and that he esteemed the Writer to be a Man of apostolical Authority. This Appellation cannot be made to imply, that he received the *Shepherd*, as a canonical *Scripture*; as there is no Evidence to prove it ever to

* Rom. xvi. 14.

have been numbered amongst the legitimate Contents of the sacred Volume. Indeed, *Tertullian* also styles it *Scripture*, at a Time, when he thought meanly of it: so that, perhaps, we ought not to allow so much in it's Favour from the same Expression of *Irenæus*.

The *Shepherd* is spoken of by *Clement Alexandrinus*: but only in a Manner, that shews him to have thought it the Work of *Hermas*.

Tertullian's Opinion of it seems to have declined, when he became a *Montanist*; which makes his Testimony of no Value.

Origen says, it was of doubtful Authority and in little Estimation with some in his Time.

In much the same Terms, it is afterwards mentioned by *Eusebius*; who adds, that many ancient Authors have spoken of it before him.^d

^c De Pudic. 10.

^d See the *Testimonies*, usually prefixed to these Remains.

Some have doubted, whether *Irenæus* really quotes *the Shepherd of Hermas*; but without any Reason. His Extract bears as close a Resemblance to a Passage in *the Shepherd*, as two *Latin* Translations from a *Greek* Original can well be supposed to bear to each other. Besides, *Origen* quotes the same Words from *Hermas*; and *Eusebius* mentions, that *Irenæus* had quoted the very Passage in Question from the *Shepherd*.

Upon the whole, we have a competent *external* Evidence, that *Hermas*, spoken of by *Paul*, was the Author of the *Shepherd*.

I observe but one Mark of *Time* in the Work itself. The Author speaks of *Clement*, by whom the *apostolical Clement* appears to be meant, as alive, when he wrote.* And the Nature of the Composition is such, as to furnish but few Materials to the Purpose of this Enquiry.

* L. i. Vif. 2. Sect. 4.

He speaks with the utmost Complacency, of being *led and carried by the Spirit*; in the same Terms applied to our Saviour in the *New Testament*.^c This does not plead much in his Favour: for Nobody, I suppose, will be in Haste to persuade himself, that the Transactions, related in the *Shepherd*, were *actual Visions*, and the *genuine Revelations* of the *Holy Spirit* of God.

In L. ii. Mand. 4. he lays down a Doctrine, which seems to me highly pernicious and perfectly unscriptural.

If a Man divorces his Wife for Adultery, and marries another; HE ALSO commits Adultery.

A Doctrine this, which our Saviour most assuredly would not have taught, nor his *Apostle Paul*.^d

Akin to this are the Observations immediately subjoined, concerning the Reception of an *unfaithful Wife*.

^c L. i. Vis. 1, 2.

^d Matt. iv. 1.

^e See Matt. xix. 11. 1 Cor. vii. 5, 9.

On the other Hand, we meet with frequent Indications of a Character truly *apostolical*.

He speaks in magnificent Language, suitable to the Subject, of the Formation of the World by the invisible Power and consummate Wisdom of the mighty God: i. i. 3. See also ii. i.

Cast all your Anxieties upon the Lord, and he will order them: i. 4. 3. which alludes to 1 Pet. v. 7. He soon after refers to Matt. xxvi. 24.

In ii. 10. 2. he has some good Observations parallel to John vii. 17. See too iii. 5. 3 and 7. and 9. 32. and some other Places.

The Author shews himself to be a Man of a lively and fertile Imagination: which is particularly displayed in the *fifth Similitude* of the *third Book*, and the Interpretation of it.—In this Work there is one Sentence eminently beautiful, which might appear without any Disadvantage

vantage in Competition with the finest Pieces of Morality in the *New Testament*.

Our God and Lord, who is Sovereign of all Things, and has Authority over all the Creation, does not wish to remember Transgressions, but is easily appeased by those, who confess their Sins: whilst Man, who is frail, mortal, weak, and full of Sins, obstinately continues his Resentment against a Fellow-Creature, as if he were able either to save or to destroy him: iii. 9. 23.

All that I can find particularly pertinent to the Intention of this Work, are the following Passages.

1. *The Master of the Estate is he, who created all Things, and completed, and gave them their Powers: the Son is the Holy Spirit: and the Slave is the Son of God: iii. 5. 5.*

Both the *Similitude* itself and the Interpretation, whence this Quotation is extracted, are extremely worthy of Perusal; but rather too long to insert in this Place.

The

The Plan of his Work, which is so entirely made up of *Parable*, *Figure*, and *Personification*, will not suffer us to conclude with Certainty, that he believed the distinct Existence and Agency of the *Holy Spirit*; especially as he speaks in the *Plural* of the HOLY SPIRITS—*hæ virgines SPIRITUS SANCTI sunt* — iii. 9. 13. But it is manifest beyond all Controversy from this *Similitude*, that he did not esteem the *Son* to be equal to *Jehovah*—the *Slave* to his *Master*: and that he regarded the *Son's Exaltation* to the right *Hand of God* to be the *Reward* of his *Obedience*.

The characterising of the *Holy Spirit* by the Person of the *Son* in the *Parable* was not likely to be done by one, who either thought the *Holy Spirit* and the *Son* to be separately *God*, equal to the *Father*; or the *Holy Spirit* to be a distinct *Person* in the *Godhead*: Because, as I have just observed, *God* is made the *Lord*, and *Jesus* the *Slave*.

2. First

2. First of all, Sir, shew me this. This Rock and Gate, what do they mean? Attend, he says: this Rock, and Gate, is the Son of God. Why, Sir, I replied, is the Rock old, but the Gate new? Hear, says he, Simpleton, and understand. The Son of God is indeed more ancient than every Creature, so that he was present to his Father in his Plan for making the Creature.¹ But the Gate is new for this Reason; because in the Consummation in these last Days he hath appeared, that they, who shall attain Salvation, may enter through it into the Kingdom of God. *iii. 9. 12.*

In rendering this Passage I have followed the best MSS.

This Passage, on the first Inspection, certainly looks extremely like an explicit Testimony to the Pre-existence of Jesus Christ, and his actual Concern in the Fabric of the material World. But this would depend entirely upon the Phrase-

¹ Or the Creation: *in consilio patri suo adfuerit ad condendam creaturam.*

ology of the original Greek. *Omni creaturâ antiquior* was probably the same Expression, as we find in Col. i. 15, 18. or Rev. iii. 14.^b and the Words in *consilio patri suo adfuerit ad condendam creaturam* might have contained the very Solution of these Modes of Speech, which I have proposed more than once in the preceding Pages: namely, that *Christ* or *Christianity* was considered by the Creator in the Constitution of the Universe. The End of the Creation was the spiritual Welfare of Mankind, to which the Revelation of *Jesus* is essentially instrumental.—And this Conjecture is partly authenticated by one of the Terms here employed; not *concilio*, which Means an *actual Assembly* of People in Deliberation; but *consilio*, a *Purpose*, or *Determination*, of the *Mind* in secret.—The Loss of the Original is much to be lamented, as it

^b Αὐτὸς ὁ Θεὸς ὁ πατὴρ, ὁ ἀρχὴ ὅλης τῆς κτίσεως.

would probably have contributed to illustrate this Subject.'

3. *The Name of the Son of God is great and immense, and the whole World is sustained by him*: iii. 9. 14.

This Passage is exactly equivalent, I apprehend, to Matt. xxviii. 18. Phil. ii. 9-11.

I should suppose it stood thus; *as βασις τοῦ κόσμου* *see Prov. viii. 27. LXX.*

CHAPTER V.

The Opinion of Clement.

WE are now to introduce a Writer of far superiour Utility to the two preceding; of whom there is an *Epistle* extant worthy, for the most Part, of it's Author, the Friend and Companion of the *Apostles*.

The former *Epistle* of *Clement* to the *Corinthians* has ever been unanimously received for the genuine Production of that *Clement*, who is said by *Paul*, his *Fellow-Labourer*, to have *his Name in the Book of Life*.* We are not certified of the precise Time, at which it was written: but the *Epistle* itself supplies us with one Limit in a Passage, which seems to speak of *Jerusalem* as still in it's Prosperity, and of the *Temple*, as still

* Phil. iv. 3. βλαση ζωνης — ספר חיים: Ps. lxix. 29.

continuing to be the Theatre of the *Jewish Ceremonies*.^a The Composition is executed in a perspicuous and easy Stile, but not altogether destitute of elegant Phraseology. It is of the admonitory Kind, recommended by a truly *apostolical* Integrity and Simplicity of Thought.

Some Spots, however, may be descried upon the Face of this useful Production, which fully justify it's Exclusion from the legitimate Canon of *Christian Faith*. Amongst these may be numbered, the *allegorical* Accommodation of the *Scarlet-Line* of *Rahab* to the Redemption of Mankind by the *Blood* of *Jesus*.^o—And that idle Tale of the *Phœnix*, introduced as a presumptive *analogical* Argument in Favour of a future *Resurrection* to Life.^p—Some other unseasonable and disgusting Deviations from Reason and Theology

^a Sect. 41.

^o Sect. 12.

^p Sect. 25.

might be easily pointed out: but I will content myself with mentioning in general that plenteous Harvest of puerile and inconclusive Applications of the Scriptures of the *Old Testament* to the Passages of the *Christian Dispensation*.

The introductory Salutation is worthy of Notice, as it ascribes the *supreme Disposal* of all Things to God, and speaks of *Jesus Christ* as the *Instrument* of God's Will and the *Medium* of his Favours:

The Church of God, which sojourneth at Rome, to the Church of God, which sojourneth at Corinth, to the called, the sanctified, by the Will of God through our Lord Jesus Christ: Favour unto you and Peace be multiplied from the Almighty God through Jesus Christ.

In the *second Section* the Author is made to speak of *the Sufferings of God*: but the Reading is erroneous; for other

* To the same Purpose consult Sect. 20. 50. 58. 59.

MSS have *the Precepts of God:* which agrees better with the Context.

He speaks of *Jesus Christ* not coming in the *Ostentation of Pride and vain Superiority*, in a Manner perfectly similar to the Scope of that disputed Passage in the *Philippians*, under which this of *Clement* has been quoted above, as an excellent Illustration of the *Apostle*.

The Lord *Jesus Christ*, whose Blood was given for us, let us REVERENCE.

Faith in *Christ* confirms all these Things: for he through the *Holy Spirit* thus addresseth us: Come, ye Children, hearken unto me: I will teach you the Fear of the Lord.

We find many such Applications of the *Old Testament* in this *Epistle*: and the Affignation of this Address to the *Holy*

* Μαδνηματα not παδνηματα.

† Sect. 16.

‡ Or respect: Sect. 21. *σεβασμους*—a Word employed by the sacred Writers to denote the Duty of a Son to a Father, and the Respect of one Man to another: Luke xviii. 2. Heb. xii. 9. &c.

▼ Sect. 22. Ps. xxxiv. 11.

Spirit, prophetically speaking in the Name of the Messiah, clearly proves, that our Author did not believe in the Pre-existence of Jesus. Otherwise, he would have attributed this Address to our Lord himself; though, perhaps, even that would not have implied a Belief of the Pre-existence, especially when the Propensity of the Writer to this Species of Accommodation is so manifest.

In Sect. 27. we find a Sentence, which will expose the Absurdity of these Divines, who interpret such Texts as this —*By the Word of the Lord were the Heavens made*—of Christ the Word, or Logos:

By A WORD of his Majesty he CONSTITUTED all Things: and by a WORD he can OVERTHROW them.

He mentions *Jesus Christ* in the Company of *Priests, Levites, Kings, Princes, Governours*, and other *Men*, who received their *Glory*, not through their own Means,

Means, but through the good Pleasure of God.*

The Apostles preached the Gospel to us from the Lord Jesus Christ: Jesus Christ from God. Christ, therefore, was sent out by God; and the Apostles by Christ. Both these Events were ordered by the Will of God.†

Have we not ONE GOD, and ONE CHRIST? Is there not ONE SPIRIT of Grace poured upon us; and ONE CALLING in Christ? Sect. 46.

Are GOD and CHRIST and THE SPIRIT and CALLING four separate Persons, each equal to Jehovah? Sect. 46.‡

Jesus Christ our Lord gave his Blood for us by the WILL of GOD. Sect. 49.

The all-seeing God, the Lord of Spirits and Sovereign of all Flesh, SELECTED the Lord JESUS CHRIST, and us through him. Sect. 58.

* Sect. 32.

† Sect. 42. compare John xvi. 28.—xvii. 18.

‡ Compare this with the Observations above on 2 Cor. xiii. 13.

I cannot forbear quoting the Conclusion of this *Epistle*, as a Specimen of the truly scriptural and primitive Manner:

The Favour of our Lord Jesus Christ be with you and with all those, who have been every where called BY God, and THROUGH him (Jesus): THROUGH whom (Jesus) to him (God) be Glory, Honour, Power and Majesty, an everlasting Throne, from Eternity to Eternity! Amen!

All must acknowledge, that Clement uniformly speaks of God, as the *supreme almighty Potentate*, as the *sole Father* and *Creator* of Men and of the Universe, as the true and only Object of Worship.*

Upon the whole, Nothing can be more decisive, than the Suffrage of this Friend and Fellow-Labourer of the *Apostles* to the *actual Humanity* of Jesus, and his *absolute Subordination* to the *Father*. Our Author had heard no Intelligence of a *pre-existent angelic Nature*,

* See Sect. 19. 33. 38. 43.

or of a *second* and *third* Person in the *triune* Godhead. The *Cockle* had not yet germinated among the *Wheat*. —

As the *second Epistle* is generally reputed not genuine, I will not dwell upon it. For my Part, I hardly see sufficient Ground from *external* Testimony to reject it so peremptorily as some have done: though *Clemens Alexandrinus*^b speaks as if he acknowledged but *one* Epistle: The *internal* Marks plead most strenuously against it. The Composition is more obscure and intricate than that of the former *Epistle*: and the *Exordium* itself wears a very suspicious Aspect:

Brethren, it becomes us so to think of Jesus Christ as of a God, as of a Judge of the living and dead: and not to think meanly of our Salvation.

This carries with it the Appearance of a *Palinodia*, a Desire of atoning for his former *Crimes* in not aggrandizing

^b Strom. i. iv. vi.

the Character of his Saviour by suitable Terms of Dignity, of which he has been accused. — But the curious Question of some Disciple and the more curious Answer of our Lord, related in the *twelfth Section*, cry out far more loudly in it's Condemnation, than any *external Evidence* pleads in it's Behalf. It would be an Abuse of the Reader's Patience and my own Time to repeat such Stuff. Adieu then to the *Pseudo-Clement*, and his *Epistle*!

CHAP-

CHAPTER VI.

The Opinion of Ignatius.

THE *Epistles* of Ignatius became the Subject of warm and learned Discussion in the *sixteenth* and *seventeenth* Centuries. A View of these Controversies may be seen in BISHOP PEARSON'S *Vindiciæ Ignatianæ*.

There are *three* Sorts of *Epistles* attributed to our Author.

The *first*, generally accounted genuine, were originally published in the old *Latin* Version by ARCHBISHOP USHER, and soon after in *Greek* by ISAAC Vossius. These are supposed to be the *seven Epistles*, spoken of as the actual Productions of Ignatius in the *ecclesiastical History* of Eusebius. (iii. 36.)

The

The *second* Set is much interpolated ; and the *third* is, I believe, universally rejected as a Forgery.

But, though the *first* Collection is reputed genuine, as so many pious Knaves, *Arians* or *Trinitarians*, have exercised their Zeal in disfiguring and debasing the *Epistles of Ignatius* ; is it improbable, that even these have not continued exempt from the Molestation of unhallowed Hands ? If this were the Case, their Evidence in the Business of our Enquiry would be very precarious and exceptionable, because the Corruptions relate to those Points, which are the Subjects of Debate. And what makes me the more diffident of these *genuine Epistles* is, that I observe them to be in some Instances more favourable to those Notions, which the Forger undeniably intended to establish, than even the interpolated Set. Let me give the first Proof of this Assertion from the *Exordium* of the *Epistle to the Smyrnaeans*.

The

The genuine.

I glorify Jesus Christ THE GOD,^c who has thus made you wise.

The interpolated.

I glorify the God and Father of our Lord Jesus Christ, who THROUGH HIM has thus made you wise.

We may safely ask any Man, of whatever Persuasion, to determine, which is the more apostolical Introduction of the two : and whether such an Interpolator were at all likely thus to alter, and thus to interpolate. It is impossible.

Take another Instance from the same Epistle.

The genuine.

Ye did well in receiving Philo and Reus Agathopus, who followed me unto the Word of God, as Ministers of Christ, a God.^d

The interpolated.

Ye did well in receiving Philo and Gaius and Agathopus, who followed me unto the

^c Τὸν Θεόν.

^d Or Christ God; Χριστὸν Θεόν. S. 19.

*Word of God, who are Ministers of Christ,
as Ministers of Christ.**

From Writings of so suspicious a Complexion, deviating so frequently and so far from the Phraseology of *Evangelists* and *Apostles*; who would wish to interpret the sacred Volume of the Scriptures—who would venture to decide upon the capital Articles of Revelation?—Nevertheless, as both the Nature of this Enquiry and a disinterested Regard for Truth urge me to examine every Production of these early Times, which comes recommended to us by the faintest Shadow of Authority; I will survey the Contents of these *Epistles* of *Ignatius*: not omitting to point out, as I go along, any Symptoms of Interpolation and Imposture.

1. *Expect him, who was above Time, without Time, who was invisible, but visible*

* Or as *Ministers of God*: vet. Interp. which is equally good.

on our Account, not to be handled, impassible, but passible for our Sakes: ad Polyc. 3.

This ingenious Play of Thought, this melodious Jingle of Expression is, no Doubt, perfectly apostolical, and a true Specimen of evangelical Simplicity!

2. In Sect. 8. and many other Places, Jesus is called God.

3. There is one Physician, both carnal and spiritual, begotten and unbegotten, a God in Flesh, with a true immortal Life, both of Mary and of God, FIRST liable to Sufferings, and THEN impassible. Eph. 7.

Instead of begotten and unbegotten, Theodoret read: begotten of an unbegotten. How strangely questionable are these orthodox Passages, when we detect them to be spurious at every Step!

*Accipe nunc Danaum insidias, et crimine ab uno
Disce omnes.*

And is it possible, that the same Author should speak so properly in one Passage—FIRST liable to Sufferings and THEN exempt
from

from them—and so enigmatically in another—*impassible, but passible?*

4. *Jesus Christ, who before the Ages was with the Father, and appeared in the End: Magnel. 6.*

At this Time *Wisdom* also, another *Divine Person*, was with God: *Prov. viii. 30.*

5. *Jesus Christ his Son, who is his eternal Word, not going out from Silence, who pleased his Commissioner in all Things. Sect. 8.*

The Advocates of our *Ignatius* are reduced to no small Perplexity in attempting to rescue this Passage, and of Course all the *seven Epistles* from the Charge of Interpolation. The Writer by the Phrase *not going out from Silence*—from *Sige*—seems to have adverted to a particular Position of the *Heretic Valentinus*, who is judged to have been posteriour to

¹ *Ἡμεῖς παρ' αὐτοῦ*—i. e.—*Θεοῦ.*

² *Οὐκ ἀπο Σιγῆς προέβη.*

the Time of this *Epistle*. I leave those, who feel themselves interested in this Question, to settle the Dispute amongst themselves: *non ita certandi cupidus*. After the Indications of Imposture, which I discover in these Compositions, and have in Part pointed out, I profess myself indifferent to either Determination. But is not the Incoherence of the obnoxious Clauses extremely palpable? And is not the Paragraph both complete and scriptural without them?

There is one God who manifested himself through Jesus Christ his Son; who pleased his Commissioner in all Things.

No internal Evidence of fraudulent Insertion, derived from the Context, can be stronger, than in most of these disputable Passages. The favourite Clauses are pulled forwards, as we say, by the Head and Shoulders; and, when they are brought in, demean themselves with an Awkwardness, correspondent to the Rudeness of the Introduction.

The

The genuine.

6. Endeavour, therefore, to be confirmed in the Doctrines of the Lord and the Apostles; that ye may prosper in all that ye do, in Flesh and Spirit, in Faith and Love, IN THE SON AND THE FATHER AND THE SPIRIT, in the Beginning and in the End, with your most worthy Bishop, and that well-woven spiritual Crown your Presbytery, and the Deacons according to God. Submit to the Bishop and to each other, as Jesus Christ to the Father ACCORDING TO THE FLESH, and the Apostles TO CHRIST AND THE FATHER AND THE SPIRIT: that there may be BOTH A CARNAL AND SPIRITUAL Union: Sect. 13.

The interpolated.

Endeavour, therefore, to be confirmed in the Doctrines of the Lord and the Apostles, that all Things, which ye do, may prosper, in Flesh and Spirit, in Faith and Love with your most worthy Bishop, and the well-woven and spiritual Crown your Presbytery, and the Deacons according to God. Submit

to

to the Bishop and to each other, as Christ to the Father; that there may be in you an Union according to God.

Is it not most evident from a Comparison of these two Passages, that the genuine *Epistles*, as they are called, have been corrupted, as well as the interpolated; and often to a much greater Degree? If any Man will be contumacious enough to dispute what appears so extremely manifest and undeniable, I must insist upon a satisfactory Answer to the following Question:

“ When the notorious Purpose of the
 “ Interpolator of these *Epistles* was the
 “ Aggrandisement of the Person of Jesus
 “ Christ—the Establishment of his Pre-
 “ existence and his Godhead; as the Para-
 “ graphs allowed to be spurious demon-
 “ strably evince; is it possible, that he
 “ should pass over in the genuine *Epistles*,
 “ upon which the other are formed, such
 “ Expressions as we find to be omitted

" in the last Quotation of the corrupted
" Set?"

Until this Objection be refuted, I
will maintain that these *genuine* Produc-
tions of Ignatius have been notoriously
adulterated, since the Days of the earliest
Interpolator.—But to proceed.

7. *Supplicate Christ for me: Rom. 4.*

Here again the interpolated appears
with Lustre:

Supplicate THE LORD for me.

8. *Suffer me to be an Imitator of the
Passion of God: Sect. 6.*

But enough of this. He hath spoken
Blasphemy. What further Need have we of
Witnesses? Behold! ye have now heard his
Blasphemy.

On the other Side, we meet with va-
rious Acknowledgements of our Lord's
Inferiority to the Father, and Dependence
on him.

*The Son of God, according to the Will
and Power of God: Smyrn. 1.*

Sing

Sing with one Voice to the Father
THROUGH Jesus Christ. Eph. 4. In the
same Manner, Magnes. 5. This me-
thinks, sounds like Scripture,

God the Father is made the Builder,
and Jesus the Machine employed in the
Building. Eph. 9.

As, therefore, the Lord did Nothing
without the Father, BEING UNITED TO
HIM, neither by himself, nor by the Apostles:
so neither do ye without the Bishop.—

All of you, therefore, come together unto
a Temple of God, as to one Altar, as to one
Jesus Christ, who CAME OUT FROM ONE
FATHER, WHO IS IN ONE, AND RE-
TURNETH TO ONE. Magnes. 7.

Here are some hard Words, favouring
of awful Mystery, and not a little sus-
picious. Let us turn to the Interpolator.

As, therefore, the Lord does Nothing
without the Father; so do not ye without the
Bishop—

All ye, as one, run together to the Temple of God, as to one Altar, to one Jesus Christ, the High Priest of the unbegotten God.

To which is the Preference due in this Instance also?

Be ye Imitators of Jesus Christ, as he also was of his Father. Philad. 7.

In these *Epistles* are some monstrous Extravagances; for Example:

EVEN THINGS IN HEAVEN, and the Glory of the Angels, and the Rulers both visible and invisible, except they believe in the Blood of Christ, to them also is Condemnation: Smyrn. 6.

The Interpolator acts the Part of an Interpreter on this Occasion. I will quote the Passage, because it contributes to illustrate and confirm my Exposition of *Colossians* i. 16. in a great Degree.

Except he believe, that Jesus Christ appeared in Flesh, and confess his Cross, and

^a We may say of this interpolating Knave:

— — — — — *perjurerum fuit in parentem*

SPLENDIDE MENDAX, et in omni latro

Nobilis arripit.

Passion,

Passion, and Blood, which he poured out for the Salvation of the World; he will not attain everlasting Life: whether he be King, or Priest, A PRINCE, or A PRIVATE PERSON; A LORD, or A SLAVE.

Amongst these Extravagances must be numbered the Injunctions of excessive Veneration and blind Obedience to the *Bishops*, which are inculcated throughout in Terms approximating to Blasphemy and Idolatry. Such a Degree of Homage was never required or admitted by their Predecessors the *Apostles*: they wished not to be *Lords* over the Heritage of God, but *Helpers of their Joy*; Members of the same Body, Candidates for the same high Prize, and accountable to the same Tribunal.

Add to these Eph. Sect. 19. and *one* or *two* other Places, less worthy of Distinction.

It is much to be lamented, that the Villainy of our *Christian Brethren*, the

Disgrace of their Profession, should have deprived us of the Advantages, which might have accrued from the Writings of *Ignatius*; a sincere Lover of the Gospel even to Bonds and Death.

Amongst these Exalted men must be numbered the injunction of excessive Veneration and blind Obedience to the Bishop, which are included throughout in Terms approximate to Bishops and Idolatry. Such a Degree of Honor was never intended or admitted by the Predecessors of the Apostles; they wished not to be laid over the heads of others but looked upon themselves as members of the same Body. Candidates for the same high Prize, are acquainted with the same Tribunal.

Add to this, the Right of Excommunication or two other Places, and you will find that the Bishop is much to be dreaded. This is the Villainy of the Catholic Hierarchy, the Disgrace

CHAPTER VII.

The Opinion of Polycarp.

WE understand from the Testimony of ancient Writers, that Polycarp was a Cotemporary of the Apostles, a Disciple of St. John the Evangelist, and Bishop of the Church at Smyrna. The Circumstances of his History, and the Time, at which the Apocalypse was written, make it probable, that this excellent Person is intended in the second Chapter of that Book.

And to the Angel of the Church of Smyrneans write: These Things saith the first and the last; who was dead and lived.

I know thy Works, and Affliction, and Poverty; (yet thou art rich) and the Blasphemy of those, who call themselves Jews, and are not; but a Synagogue of Satan.

Be in no Wise afraid of what thou art going to suffer. Behold! the Devil will cast some of you into Prison, that ye may be tried; and ye will have Affliction ten Days. Be faithful unto Death, and I will give thee the Crown of Life. v. 8-11.

The *Epistle* under his Name, still extant, agrees with the Character given of it by Antiquity. It is an useful, plain, pious, and, in short, a truly apostolical Performance, not unworthy the Disciple of such a Master. As far as we can judge of his Opinions from so short a Specimen of his Mode of thinking, we must conclude him to have entertained the same Ideas with his Brethren, the Apostles, of the Nature and Person of our Lord.

The *Salutation* is in the Spirit of Scripture:

Polycarp and the Elders with him to the Church of God, which sojourneth at Philippi: Mercy and Peace be multiplied unto you

¹ Literally the Life—*zōē*—i. e.—eternal Life.

from

from God Almighty, and the Lord Jesus Christ our Saviour.

He attributes our Salvation immediately to God and mediately to Jesus.

Ye are saved by the Will of God, THROUGH Jesus Christ. Sect. 1.

Sect. 2. is an Imitation of Phil. ii. 10-12. and some other similar Passages of Scripture. Polycarp, like the Apostles, speaks of the Glory of Jesus, as the Gift of God; and speaks of it too, like them, in Connection with his Death and Resurrection.

The God and FATHER of our Lord Jesus Christ; and the everlasting high Priest himself, the Son of God, Jesus Christ. Sect. 12.

Could any Terms have been employed more emphatically expressive of the INFINITE SUPERIORITY of God to Christ; or that could convey a more clear Discrimination of them, as two separate Beings; as separate as Paul and Jesus; as Adam and the Virgin Mary?

The

The *first* Part of my proposed Enquiry is now brought to a Conclusion. In the Conduct of it, I can sincerely affirm, that I have employed no Gloss of Misrepresentation, no Art of Sophistry, with a Design to impose upon the Reader or myself. The Scriptures have been impartially reviewed, and no Objections palliated, no Difficulties wilfully overlooked. I have endeavoured to establish my Interpretations upon the only durable and proper Basis—the *Phraseology* of Eastern Composition, and the Suffrage of parallel Passages in the sacred Volume. To the Labours of preceding Critics I owe but little; not from a fastidious Contempt of the ingenuous and learned Writers, who have exerted their Abilities in the same Cause; but from a Respect for the Community:

inity:—and that little has been faithfully acknowledged. To say, that I executed this Volume without any Retrospect, without any Attachment, to a favourite Opinion, would be an Assertion equally unnecessary and insincere. A firm Persuasion of the ABSOLUTE UNITY of the TRUE GOD; unsophisticated by scholastic Theories:—a decisive Conviction of the ACTUAL HUMANITY of JESUS CHRIST, in Opposition to an inconceivable, impossible Union with the Godhead on one Hand; and to the fantastic Speculation of a Pre-existence before his Manifestation to Mankind, on the other:—these are the capital Doctrines, these are the darling Propositions of my Creed. In these Opinions I have been gradually confirmed by a Series of intense Meditation and unremitted Study of the Scriptures. These I have embraced against

the

the Sollicitations of worldly Interest and the early Prejudices of Education. And, what may confer some little Authority upon my Conclusions; I began my Enquiries at a Period, when selfish Considerations seldom operate; and before any eligible Appointment, or any lucrative Expectations had made it expedient for me to acquiesce. I am grateful to the Supreme Being for enabling me to escape those Temptations, by which so many alas! are daily overcome. We are all conscious of this melancholy Truth; but should learn to reflect without Indignation, yea with compassionate Sympathy, upon the embarrassed Situations of many bright Ornaments of Religion, Humanity, and Learning, who are unable to extricate themselves from their *anticristian* Bondage into the GLORIOUS LIBERTY of the Sons of God. We take not upon ourselves to judge the Servants of another: to *their own Master they stand or fall*; and to his Mercy we consign

consign them, after discharging our Duty' by pressing on their Attention that *warning Voice* of the *Christian Prophet*:

COME OUT OF HER, MY PEOPLE,
THAT YE PARTAKE NOT IN HER SINS,
AND THAT YE RECEIVE NOT OF HER
STRIPES.

Ἰ 'Οὐκ ἔσταις, προσηλυτισμένοι ὑμᾶς, αὐτοὶ οὐκ ἔσταις
ἐν τῇ, καὶ οὐκ ἔσταις ἐν τῇ, καὶ οὐκ ἔσταις ἐν τῇ, καὶ οὐκ ἔσταις ἐν τῇ,
Just. Mart.

End of Vol. I.

consider them, after displaying our
Duty, by pressing on their Attention
that wrong Part of the Chinese Pro-
phet:
COME OUT OF HER, MY PEOPLE,
THAT YE BE NOT SHAMEFUL

- P. 76. for *about* read *about*; and for *100* read *100*.
- P. 82. first Line of Note dele *in*.
- In p. 90. there is an Inconsistency with p. 112. but it
does not affect the Argument.
- P. 101. In Note—for B. xxxii. C. r. P. xxxii. 6.
- P. 103. In Note for B. r. P. and so again p. 110.
- P. 120. last Line of Note for *two* r. *one*.
- P. 124. In Note—for *Mes. Pof. r. Mes. Pof.*
- P. 124. l. antepenult. for *Caf*, read *Caf*; and penult.
for *Sentiment*, r. *Sentiments*.
- P. 186. In Note l. 7. for *Adjective*, r. *Adjective*.
- P. 240. l. 2. for *Minister*, r. *Finisher*.
- P. 260. l. 3. dele *much*.
- P. 277. The Member of the Verse at the End of Note
should be in the Text, as a Part of the 14th Verse.

The learned Reader will discover some Errors in the
oriental Words; for which and the Rest, the Author's
Distance from the Press, and his Inability on that
Account to overlook the Sheets, must be the Apo-
logy.

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